

THE PROGENIE  
O F  
CATHOLICKS  
A N D  
PROTESTANTS

Whereby

On the one side is proued the lineal Descent of Catholicks,  
for the Roman Faith and Religion, from the  
holie Fathers of the Primitiue Church,  
euen from Christ's verie time vntil  
these our dayes:

A N D

On the other, the neuer-Being of Protestants or their  
nouel Sect during al the foresayd time, otherwise  
then in confessed and condemned  
Hereticks.

*And al this is conuinc'd by the manifold and clearest  
acknowledgements of Protestant Writers, both  
forraign and domesticks.*

By thine owne mouth I iudge thee, naughtie seruant

Lm. 19. 22.



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At ROVEN;  
By the WIDOW of NICOLAS COVRANT,

M. DC. XXXIII



THE PROGNIE  
OF  
CATHOLICS  
AND  
PROTESTANTS

On the one hand, the Catholics are  
the most numerous of the  
Christianity, and the most  
powerful of the world.  
And  
On the other hand, the Protestants are  
the most numerous of the  
Christianity, and the most  
powerful of the world.

By the Widow of Nicholas, Governor  
M. C. XXIII



# THE PREFACE TO THE CHRISTIAN READER.



Have euer been of opinion (good Christian Reader) that as nothing in this world is more pleasing to the eye of a Christian soule, then a pure aspect or knowledge of the true Church, which is the louelic and most beautiful Spouse of CHRIST himself, and the onlie Arke of Man's saluation; so is the same neuer

more clearly represented vnto vs, then in the cristallin glasse of reuerend Antiquitie, the puritie and truth wherof was euer so highly esteemed, as that it was not only required (1) by the *(1) Genfork.*  
Lying Gods of the Gentils, that al the firstlings of the people should *mus de Die*  
yearly be offered in Sacrifice vnto them, but it was further like- *Nat. c. 1.*  
wise approued and (2) prescribed by the only true and euer- *(2) Exod. 22. 29.*  
living GOD, that the *first-fruits* yea and the *first-borne* both of men  
and beasts, in regard of their primacie being his worthiest creature,  
should peculiarly be applyed, offered, and denoted to the highest  
service of his Greatest Maicstie. In best proof and example wher-  
of the perfect (3) *Image of the inuisible God, the first-borne of al creature.*  
CHRIST IESVS, was not only offered to God himself in the *(3) Coloss. 1.*  
Temple, and there redeemed, but also offered vpon the Crosse for

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the Redemption of others, the sweetest Holocaust to his Heavenly Father.

Yea this Prioritie or Ancestralie is so specially affected by the wisdom of God, and so directly maligned by the Enemy of man, as that in the verie first planting of the Church of Christ it is sayd, *(4) Math. 23. 24. 25.* that he first *sowed (4) good seed in his field, and after the enemy came, and once sowed cockle;* thereby not obscurely intimating vnto vs, that true Faith, Religion, and the Word of God, which is this *(5) good seed,* was first and ancient to Sects and Heresies. And so, as in temporal Nobilitie that Stemme is most honourable, which is lineally deriued from the ancientest blood; and in earthly possessions that Title strongest, which pleadeth longest Prescription or ancientest Euidence; and as also it may not be denyed, but that Truth hath precedencie to falshood, and substance to shadowes: so must it needs be granted or rather supposed as an infallible truth, that that Gospel, Faith, and Church, which is first or eldest, is the only true Gospel, Faith, and Church of Christ, and al other Congregations afterwards arising or going out from thence, are but only the malignant inuentions of the Enemy, who euen from the beginning of the world was chiefly euer busied in obscuring, perverting, and detorting that, which at first was alwaies created *(6)* *(6) Genes. 1. 31.* very good, very gracious, and most pleasing in the al-seing Eye of the Omnipotent Maker.

In which respect for the euer finding out of the prime truth in al occurring difficulties, we are specially forewarned, as to recurre to Antiquitie, so to suspect Noueltie. *Moses* a litle before his death desiring to leaue some wholesome documents to the Children of Israel, directeth them, saying: *(7) Remember the old dayes, thinke vpon euerie generation; aske thy father; and he wil declare to thee; thy elders, and they wil tell thee.* In like sort *Baldad* (*Iob's friend*) aduised him in his greatest extremities, to *(8) aske the old generation, and search diligently the memorie of the fathers; for we are (sayth he) but as yesterday, &c.* Yea wisest *Salomon* his aduise is: *(9) Let not the narration of the ancients escape thee; for they learned of their fathers; because of them thou shalt learne understanding; and in time of necessities to give answer.* According to which, God himself by the Prophet *Jeremie* teacheth: *(10) Stand ye vpon the wayes, and see, and aske of the old pathes, which is the good way, and walke ye in it; and you shal finde refreshing to your soules.* So that the old way is the way of truth, and the same is to be learned by our Elders and Fathers.

Now, of the contrarye God reproveth such as *(11) walk*

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walke, &c. in a way not trodden; and Salomon's lesson is, that thou (12) (11) 1st. 15.  
(12) Prov. 22. 28  
(13) Dan. 2. 23 & 3. 26. 51. transgresse not the ancient bounds, which thy fathers haue put. From whence I take it to be, that as in the Scriptures our true God is called (13) (14) 1. Tim. 4. 10  
(15) 1. Tim. 4. 10  
(16) 1. Tim. 4. 10 the God of the Fathers and of the Faithful, so false Gods and new doctrines are termed (14) (15) 1. Tim. 4. 10  
(16) 1. Tim. 4. 10 New and fresh ones, whome their fathers worshipped nor.

Agreably heerunto s. Paul likewise aduiseh s. Timothie (15) (16) 1. Tim. 4. 10  
(17) 1. Tim. 4. 10 to keepe the Depositem, auoyding the prophane nouelties of voices and oppositions of falsly called knowledge; which certain promising haue erred about the sayth: thereby shewing prophane inuouation to be the shipwrack of sayth.

Vpon which place likewise thus writeth that worthie Patron of Antiquitie Vincentius Lyrinensis: [16] (17) 1. Tim. 4. 10  
(18) 1. Tim. 4. 10 He sayd not antiquities, he sayd not Ancientnes, but prophane Nouelties. For if noueltie is to be auoyded, antiquitie is to be kept; if noueltie be prophane, ancientnes is holie & sacred. And againe: This with al Hereses is as it were solemne and allowed, that in prophane nouelties they may alwaies reioyce, and storne the decrees of Antiquitie: But on the contrarie, to Catholicks this is almost proper, to keepe the things left and committed by holie Fathers, and to condemne prophane nouelties &c. Whereupon he sayth of Nouelists: What doe they promise but new and vnknowne doctrine? For you may heare some of them so say: Come, o you foolish and wretched, who commonly are called Catholicks, and learne the true sayth, which none but we do know, which for manie former ages lay hid, but now of late is reuealed and shewen &c. Are not these the words of that Drab? sayth Vincentius.

But indeed it was ordinarie with the ancient Fathers to confute Hereticks by their owne Innouation. So Tertullian vpon this ground reprobeth the Nouelists of his time for their then vsurping and intruding by their latter vpstart doctrine vpon the then more ancient Catholick possession, saying to that end vnto them: (17) (18) 1. Tim. 4. 10  
(19) 1. Tim. 4. 10 Who are you? When, and from whence came you? What do you in my [grounds] not mine? By what right [Marcion] dost thou cut downe my woods? By what licence [Valentine] dost thou ouerthrow my fountains? &c. It is my possession; long since I possessed it; I possessed it first. Yea he prescribeth in general [18] (19) 1. Tim. 4. 10  
(20) 1. Tim. 4. 10 that to be true, which is first; that false, which is later.

Answerably vnto which writeth s. Hierome of the Luciferians: (19) (20) 1. Tim. 4. 10  
(21) 1. Tim. 4. 10 In this that they are afterwards begun, they shew themselves to be those, which the apostle foretold were to come, to wit, Hereticks; of whome he demandeth further: (20) (21) 1. Tim. 4. 10  
(22) 1. Tim. 4. 10 Why doe you go about after 400. yeares to teach that, which we knew not before? vntil this day the world was Christian without that doctrine. With whome agreeth s. Gregorie Nazianzen saying: (21) (22) 1. Tim. 4. 10  
(23) 1. Tim. 4. 10 They tel vs (as Protestants stil doe) of a wisdom hidden since Christ; a thing deseruing reueres. For if Faith began within these 30. yeares, seing almost 400. yeares (and as I may now say 1600. yeares) are past, since Christ was openly



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knowne, so long then was the Gospel in vaine; in vaine also our sayth, in vaine Martyrs suffred death, in vaine also such and so great Bishops did gouerne the people.

From this verie Argument of Innouation S. Athanasius confuteth

(21) *de Decretis Nycen. Synod.* the Arians in these words: [22] Behold, we haue proued this doctrine to haue been deliuered to vs from fathers to fathers: But you (new Iewes, and the sonnes of Caiphaz) what progenitours of your name are you able to shew? Of whome also

(22) *Lib. 6. de Trin. ant. med.* sayth S. Hilarie: (23) This our fourth Age hath brought forth ouer late for me these [pretended] most godlie Doctours.

S. Austin Writing against Donatus vp braydeth his new or late birth

(24) *Lib. 3. de Bap. cont. Donat. c. 2.* in this manner: [24] From whence hath Donatus appeared? Out of what earth hath he budded? From what sea hath he swum? From what heauen hath he fallen?

(25) *de Ptilitate Cred.* And he obiecteth thus vnto the Manichees: [25] But you being so few, so turbulent, and so new, euerie man knoweth, you can produce nothing worthe of credit. In like sort writing against the Pelagians he vrgeth [26] that

(26) *Cons. Aulian. Pelag. l. 2 c. 1.* Christian people ought to preferre the sayings of Saints before your profane Nouelties, and rather choose to adhere to them, then to you. Yea Cassiodorus relateth, that

(27) *Diu. Inssib. lib. 1. p. 41.* the (27) most holie Fathers not suffering the true Faith to be wronged, ordained Ecclesiastical Rules in the Councel of Chalcedon, striking with the Diuine sword

(of Excommunication) the obstinate Inuentours of new Heresies; And, Decreeing that none ought to bring-in new questions; but content with the authoritie of the old approued Doctours, should obey the wholesome Decrees without deceit and falsehood; for there are some, who thinke it commendable, if they can conceaue anie thing against the ancient (Writers) and inuent something new, wherof they may be deemed skilful. But I wil conclude this with this sweetest saying of S. Bernard:

(28) *Ep. 174.* (28) Against the custome of the Church nothing at al wil please me presumed Noueltie, the mother of Temeritie, the sister of Superstition, and the daughter of Leuitie. What I haue receaued from the Church, I securely deliuer. So secure it is, in al arising difficulties to recurre to Antiquitie, and to eschew Noueltie.

And as thus we haue seen from Scriptures and Fathers the special account euer made of reuerend Antiquitie or Ancestrie, and the sharp reprehensions of prophane Noueltie: so are there none, who seeme more ioyfully to applaude and approue the force of the foresayd Argument, then the learnedst Protestants of these our dayes: amongst whome for breuitie in a Case so manifest to produce only one of our owne domesticks, who for his supposed

(29) *Ap. scale for Protestants p. 11. See also White in the Way to the Chur. Pref. to the Reader p. 17.* worth in iudgement and learning may suffice for manie, D. Morton affirmeth (29) that our Sauour Christ by his Parable of the diuers seedes, first wheate in the day, and then tares in the night, doth teach vs, that Truth may challenge prioritie of Errour yealding principalitie vnto Truth, sayth Tertulian, and posteritie vnto lying. And so it must needs be; because as there must be first iron, before there can be rust, which cankereth the iron; so must there be a virgin-truth before error, which is nothing else but an adulteration thereof. So that *Primum and Verum*, that



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that is, *primarie Antiquitie and Truth are both inseparable twins, begot and bred in the same instant.* And againe (30) But tel vs, what is *Noueltie*? When the Apostle exhorted his *Timothe* to keepe that, which was committed vnto him, and to take heed of profane *Nouelties*, he did in effect instruct him to preserve the doctrine received, not to suggest anie doctrines newly conceived, as sayth *Lyrinenfis*, who accountethis (according vnto *Salomon's* description) a whorish trick, to cal anie out of the ancient and beaten way, and to say, Come vnto me. In like sort (31) As it becometh the children of God, who commanded that the first-borne euen of the woman that was bared, should be respected before the younger sonne of the beloved wife, we, albeir hated by our *Romish Adversaries*, yet only desire, that they would hold (as *S. Chrysostome* teacheth) *κενοφωνία ὡς κενοφωניה*, that is, euerie *Noueltie* a vanitie; and in al *Controuersies* suffer the first-borne to finde a preheminence, by preferring each doctrine according vnto the prime antiquitie.

Now in this desire of preferring Antiquitie, al *Catholicks* most ioyfully wil ioyne hands with *M. Doctour Morton*, desiring nothing more, then that al *Questions* at this day controuerted between the *Roman Church* and the *Protestant Congregation* might strictly be examined and finally decided by the square of Antiquitie. And for this cause haue I compiled this Treatise following, intending thereby to set downe the true *Progenie* both of *Catholicks* and *Protestants*, from what *Ancesters* they are lineally descended, and of what continuance their names and families haue formerly been. And although the guard and strength of Truth in this point of Antiquitie is euer such, that she resteth stil accompanied, attended, and fortified with surest friends, strongest towers, and best munition, yet neuer may she repose in greater quiet, or more gloriously appeare with greater honour, then when her *soueraigne* right, titles, and prerogatiues are plainly admitted, granted, and acknowledged by the *sworne* and *professed* enemies of Truth. And yet, according to that of *S. Austin*, (32) Truth is more forcible to wring out confession, then anie rack or torment.

No wit of man can finde out Arguments more conuincing in themselves the truth of Religion, then the plaine Texts and literal sense of holie *Writ*, the infallible decrees of the Church and General Councels, the vnanimous consent of ancient Fathers and Histories, and often the common light of Nature and Reason itself; yet *ad hominem* (as the Schoole-men terme it) and for the final preuention of al further Plea, shifts, and euasions in the *Aduersarie*, no course more speedie, no victorie more certain, no obiection more vnanswerable, then the plaine, simple, and sincere confession of the *Aduersarie* himself.

In Ciuiil and temporal differences concerning lands and posses-

(30) Ibid p. 512.

[31] Ibid p. 679.

(32) *Cons. Domast. post. collat. c. 24.*

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sions, very forcible and hopeful are the Arguments drawne from the ancient and authentical Euidences, from lawful and vninterrupted Prescription, from the plaine and literal word and sense of the Law, from the swarming consent of Iudges and Councel learned, and from sufficient testimonie of most credible and approued witnesses; yet not one, no nor al of these ioynly concurring, are anie thing so potent for the speediest and surest decision of the Cause, as the free acknowledgement and assent of the Adversarie, only enforced through the rack of clear and vndenyable Truth.

So *Moyse* hauing sundrie wayes proued the Goodnes and Power of God Almightye aboute the Gods of the Gentils, vrgeth as the strongest argument, that the Gentils his (33) *Enemies are also Iudges in his behalf.* Which course likewise obserued *S. Paul* against the Idolatrous Athenians, vrging to the same purpose the authoritie of their owne (34) *Poets*; and against the *Cretensians* he argueth, that (35) one of them sayd, their owne proper Prophet: *The Cretensians alwayes lyers, naughtie beasts, slouthful bellies. This testimonie (sayth S. Paul) is true.*

But this kind of reasoning learned this blessed Doctour from his best Maister Christ our Sauour, who at the last day wil vrge as the clearest proof against the Naughtie seruant his owne confession, saying: (36) *By thine owne mouth I iudge thee, naughtie seruant.* Yea this kind of victorie as most glorious in itself, and most disgracious to the enemy, God himself vsed against his owne enemies, when he caused the *Madianites* (37) with their owne swords to murther one another; as also against the *Egyptians*, when he sayd: (38) *I wil make the Egyptians to runne togeather against the Egyptians; and a man shal fight against his brother, and euerie man against his friend; curie against curie, kingdome against kingdome.* A confusion and ruine, then which none greater. So likewise when the *Amalachite* had confessed to *Dauid*, that he had killed *Saul*, *Dauid* commanded him to be slaine saying: (39) *Thy blood be vpon thine owne head; for thine owne mouth hath spoken against thee saying: I haue slaine the annoynted of our Lord.*

And as the Prophets and Apostles thus affected this kind of Argument, so was it stil pursued by the ancient Fathers. So *S. Irenaeus* disputing sundrie wayes, how God the Sonne reuealeth vnto vs his Father, affirmeth (40) that it is necessarie, that the truth receaue testimonie from al &c. from domesticals, because they are friends; from externals, because they are enemies; for that proof is true and without contradiction (sayth he) which produceth testimonie from the Adversaries themselves. Agreeably said *Nonasius* (whilst

[33] *Deut.*  
32. 31.

[34] *Act.*

17. 28.

[35] *Ti. 1.*

21.

[36] *Luc.*  
19. 22.

[37] *Iudges*

7. 22.

[38] *Isay*

19. 2.

[39] *2. Reg.*  
11. 16.

[40] *Ad-*  
*uers. Heres.*  
1. 4. c. 14.

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(whilst he was Catholick) *Firme is that kind of proof* (41) *which is taken* <sup>[41] De</sup>  
*euen from the aduersaries of truth.* *S. Augustin* endeauouring to proue <sup>Trinica. c. 18.</sup>  
 against the Iewes, that some that liued before Christ's time were  
 faued that were not Iewes, affirmeth that (42) *nothing is stronger to* <sup>(42) li 18;</sup>  
*conuince al others, if they shal contend heerof, or to confirme ours, if they shal conceaue* <sup>de Ciuis. c. Dei,</sup>  
*aright, then that these diuine Prophecies concerning Christ be produced, which are* <sup>c. 47.</sup>  
*written in the bookes of the Iewes themselves.*

*Tertulian* auoucheth, that (43) *none will lye to his owne shame, but rather* <sup>(43) In Ad</sup>  
*for his honour; and that therefore more credit is to be giuen to such as denye in* <sup>pologes.</sup>  
*behalf of themselves.* And *Tullie* vrgeth his *Aduersarie*, saying: (44) *Thy testimonie, which in another man's cause is smal worth, against thyself is weightrie.* <sup>(44) Oras.</sup>  
*So that the Argument drawne from the confession of the Aduers-* <sup>P. Quins.</sup>  
*faries is the proof most conuincing against the Aduersarie him-*  
*self.*

A truth so cleare, that none more fully acknowledge the same,  
 then our moderne Protestants, amongst whome writeth *D. Morton*  
 thus: (45) *Which kind of assistance of learned Aduersaries the Apologists them-* <sup>(45) Ap-</sup>  
*selves haue layd downe for the greatest reason of satisfaction; and we do accordingly* <sup>peale Ep.</sup>  
*admit.* For if it be held an excellent point of Physick, *Ex vipera theriacum,* <sup>De d</sup>  
*to turne poyson into an antidote against poyson; and in God accounted a high degree of*  
*vengeance, to turne the Egyptians against the Egyptians; and in David celebrated*  
*as a principal matter of triumph, to cut of Goliath his head with his owne sword; and*  
*in Christ obserued as an vnanswerable kind of conuiction, to iudge the euil seruant*  
*from his owne mouth; and acknowledged in S. Paul as the most expedite meanes of*  
*confutation in the men of Crete; to oppose against them their owne Poet, whome he*  
*calletb their Prophet; then may we iustly presume better of our cause, wherein our Ro-*  
*nish Aduersaries wil proue our rightfule Aduocats.* For it must needs be ac-  
 knowledged (say other (46) Protestants) for a great peece of work, <sup>(46) Aca-</sup>  
 to conuince the Aduersarie from himself. In like sort sayth *D. Whitaker:* <sup>dem. Ne</sup>  
 (47) *Bellarmino maketh the confession of the Aduersaries to be the Thirteenth Mark* <sup>p. 84.</sup>  
*(of the Church)* Surely the argument must needs be strong, which is taken from <sup>(47) De Fe-</sup>  
 hence &c. For the testimonie of the Aduersaries wil be effectual against themselves <sup>clesf. Contr.</sup>  
 &c. And traly I doe acknowledge, that Truth enforceth testimonie euen from her <sup>2 q. 5. p. 366</sup>  
 enemies &c. With him agreeth *D. Field* saying: (48) *The next Note,* <sup>(48) Of the</sup>  
 whereby *Bellarmino* endeauoureth to proue the Romish Synago- <sup>Church. p.</sup>  
 gue to be the true Church of God, is our owne confession. Surely <sup>182.</sup>  
 if he can proue, that we confesse it to be the Church, he needeth  
 not to vse anie other arguments.

(49) *Doubles* (sayth *Peter Martyr*) among al testimonies, that testimonie is of <sup>(49) Com-</sup>  
 greatest account, which is testified by the enemies. (50) *I offer to your Highnes* <sup>mon Places</sup>  
 (sayth *M. Hal*) *their fight against themselves, and therein for vs. What can be more* <sup>Part. 2 p.</sup>  
*aduantage to vs, or shame to them? One blow of an enemy delt to his brother, is more* <sup>329.</sup>  
*worsh then manie from an aduerso hand. Al our Apologies can not hurt them so much,* <sup>(50) Peace</sup>  
<sup>of Rome. Ep.</sup>  
<sup>Dedic. fol. 1.</sup>

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as their own divisions. And M. Cooke acknowledgeth, that the testimonie  
 (11) In his (15) of a friend against a friend, and of an enemy for an enemy, is invincible.  
 Pope Ioane. Lastly our late and most liberal Writer D. Beard auoucheth (12) that  
 Pref. And see Diuine Truth like a chaste matrone, though it be slandered, yet is so bold and powerful, that it  
 cont. Bel- feareth not to be tryed by those that are the greatest enemies therof.  
 Larm. ep.

Dedic. Now this kind of invincible and vnanswerable argument haue I  
 [12] Retrac- specially chosen and pursued throughout this Treatise following,  
 sine from as wel thereby to take the most speedie & surest course for the final  
 Romish Re- deciding of Cōtrouersies, as also clearly to preuent the endles shifts,  
 ligion p 149. euasions, and deceits, so generally and so cunningly practised by  
 see White in al kind of Sectaries. For who would not thinke, but that anie man  
 the Way to of iudgement and learning diligently perusing the large and  
 the Chur. Pref. to the learned Works but only of Cardinal Bellarmine and Iodocus Coccius,  
 Reader, n. 28. men so studious, payneful, and sincere in describing the pedigree  
 of the Church of Christ, but that he would easily see, iudge, and  
 confesse the ancient primitive Church, Faith, and Religion, the  
 most approued General Councels, and learnedst Doctours, the  
 most authentical Records, Histories, and Monuments of those pu-  
 rest times, al of them to testifie, to depose, and confirme the self-  
 same Truth, Faith, and Religion, which the present Roman  
 Church at this day beleeueth, practiseth, and professeth? And yet  
 what a world of tricks, fallacies, and inuentions hath the Enemy  
 suggested to our moderne Hereticks, for the blemishing and  
 obscuring of that clearest glasse of the Primitive Church, wherein  
 our present Roman is so liuely represented? Who would thinke it  
 equal to oppose a dark and casual saying of s. Austin (for example)  
 against his knowne practise and laboured proof to the contrarie?  
 And who would not blush to oppose s. Austin (to his fowlest dis-  
 grace) as contrarie to himself? What more desperate course can  
 be taken, then to censure his most certain writings for counterfet,  
 because they contradict and confute their impious Nouelties?  
 What greater schisme can be raised against the Church, then to  
 pretend her chiefest Bishops, Doctours, and Pastours in the chief-  
 est articles of Faith to be at mutual and deadlie warres amongst  
 themselves? What more audacious temeritie and base ingratitude  
 can Malice itself offer to those our so noble Progenitours, then to  
 alker and corrupt their learnedst Writings, which as clearest eu-  
 idences for the Catholick Faith they bequeathed to Posteritie? And  
 yet these and manie more then these are the ordinarie Sophismes  
 of our late Sectaries. For the surest and final preuention of al  
 Which, What shorter or more expedite course can I take, then



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(Protestants for example appealing to the Primitive Church, and her Doctours and Pastours) to produce themselves confessing al these to be their Enemies, and the Teachers and Patrons of Papi-  
 strie? How more vnanswerably can I conuince, that *s. Austin* beleueed & taught our Catholick doctrine of Purgatorie, & Prayer and Sacrifice for the Dead, then if sundrie Protestants of greatest knowledge and reading, not beleeuing the same doctrine themselves, doe yet acknowledge and reprove the same in *s. Austin*? Now whether in this Treatise following I performe this, and that by the confessions not of few, or of those of the least esteeme, but of very manie, and those of the primest Protestants that are or euer Were, and these not only reproving *s. Austin*, but with him *s. Ambrose*, *s. Gregorie*, *s. Hierome*, *s. Chrysostom*, *s. Leo*, *s. Epiphanius*, *s. Gregorius Nazianzen*, *s. Gregorius Nyssen*, *s. Cyrill*, *s. Hilarie*, *s. Basil*, *s. Cyprian*, *s. Ireneus*, *s. Ignatius*, *s. Dionysius*, and the rest of the most renowned Doctours of the purest and most approued times, and this not only in the Doctrine of Purgatorie, but in al the points of chiefe-  
 st weight, I remit myself wholly to the seuerest Censures of al Iudicious and Diligent Readers.







T H E  
EPISTLE DEDICATORIE.  
T O  
M. DOCTOVR MORTON  
SUPERINTENDENT  
OF LICHFIELD AND  
COVENTRIE.



**G**OOD M. Doctour, As yourself were occasionally the principal motour for me to compose this Treatise following, so haue several reasons since summoned themselves to my serious thoughts, for the further presenting of the same vnto you. For whonow more renowned in the new English Church for his supposed learning, then yourself? Who more paynefully hath laboured for the promoting of the Protestant Gospel, then *D. Morton*? Who higher aduanced meerly for the former respects from his lowest fortunes, then the Superintendent of *Lichfield*? And therefore I cannot but expect, that your kinde acceptance wil afford some luster vnto it, at least in the eyes of your illuminated Brethren. Wherof I rest also very confident, in that the method generally obserued therein, by concluding my intent from the confession of my Aduersaries, is the course specially affected and studied by yourself in al your writings, which cannot but beget some better liking in your settled indgement therof.

But that indeed, Sir, which did chiefly induce me about the rest both to compile and dedicate this Work, as you see, was your *Appeale for Protestants* made in answer to the *Protestants Apologie for the Roman Church*. For hauing diligently perused and examined this our Apologie, and finding the Arguments there framed to be most concluding, the testimonies produced to be most pertinent, and al this euer to be backed and

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and strengthened with the answerable acknowledgements of Protestants themselves. I must confesse, my thirsting curiositie was such, as that neither my thoughts nor desires were at rest, vntil with like diligence I had perused and examined your *Protestants Appeale*. Which finding to be such, as I wil shortly describe, I was hēce encouraged, to make yet further use of the foresayd *Apologie*, conioyning therewith some labours of my owne in that kind; which as I desire they may be profitable to al so to yourself most earnestly I wish.

And so now briefly to discover to yourself and al other iudicious Readers the manner of your answer used throughout your whole *Appeale*. *M. Brierlie*, a Catholick Roman Priest, presuming to present vnto his Maiestie of *Great Britanie* our Soueraigne Lord King *James*, his humble *Petition* in behalfe of the Catholicks of *England*, so grievously pressed and persecuted; during the Raigne of *Q. Elizabeth* his late Predecessour, amongst innumerable Motiues, which as so manie darts would presently wound a hart so sensible of his Subiects miseries, iniuries, and oppressions, he specially selected the sweetest harmonie and most pleasing concord in matters Diuine and Celestiall, between the Ancient, Apostolick, and Catholick Faith of the Primitiue Church of Christ, and our present Roman; nothing doubting, but that the bare presenting of the louelie face of so gray Antiquitie would timely beget in so generous and noble a Mind an immouable loue and liking to al her true heires and lawfull posteritie.

But *M. Brierlie* further knowing the malignant Enemie his ordinarie imposture, in sending forth *Emissaries* for the dazeling and deluding of the best aspects, in preuention therof and al other imaginable deceit in that kind, the self-same *Emissaries*, his greatest enemies, he specially picked for his chiefe Aduocats; strangely, but indeed most strongly affecting the equitie of his Cause to be finally decided by no other Iudge then the Aduersarie therof. For wheras the indubitate writings of the ancientest Fathers, the sacred Decrees of al General Councils, the credible Histories of al times and places, the surest records of al Lawes and Countries, yea al monuments of greatest Antiquitie doe ioynly contest and depose, not only for the vniuersal and vinterrupted continuance of our Roman Faith from Christ's verie time vntil the Date heerof, but also for the sympathie or rather Identitie of our same Faith with the Faith of the Apostles and their first Disciples: *M. Brierlie* often obseruing al these our honours and helps to haue been so strangely defaced, blemished, and obscured by the art and malice of the foresayd *Emissaries*, as that their true face and beaurtie were neuer suffered to be seen or knowne to vulgar Protestants, purposely therefore forbore to presente Antiquitie only in her natie colours, and chiefly to rest contented with that stayned dye and luster, which the Protestant pencil, through her clearest splendour, durst not deny her; producing to that end the plentiful and clearest testimonies of almost al the prime Writers, that euer Protestancie brought forth, al of them

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as it were conspiring in flat charging, reprovng, and impugning the learnedst Doctours and most renowned Bishops of the eldest and purest times for the self-same doctrines and practise of Religion, which the Roman Church at this day exerciseth.

Now supposing *M. Brierlie* his sincere and faithfull demeanour heerin; what could the wit of man produce more palpable and concluding for our foresayd harmonie with the Primitive Church? For if the volumes of Fathers and Councils be so clear in themselves for our Catholick; Roman, and Papistical Faith, that the learnedst Protestants most plainly studying and perusing the same, are finally enforced through evidence of their words and deeds to acknowledge and reprove the self-same Doctours and Bishops for Roman Catholicks, then *M. Brierlie* his desire and intent of proving our Roman Faith and Church to continue most agreeable with the Primitive Faith and Church of Christ and his Apostles is fully accomplished.

And that *M. Brierlie* his candour may more clearly shine, and his fo vnanswerable Arguments be the better conceived, I wil therefore dispel those thick clowdes, wherewith yourself (*M. Morton*) hath most painefully laboured to couer or darken the foresayd brightnes. What then must we expect from you for an Answer pertinent, and direct, and as proceeding from a iudicious and learned Doctour, yea from a Minister of simple truth, but either ingenuously to confesse with the Puritans and so manie your other Protestant Brethren cited by *M. Brierlie*, that the sayd Primitive and purest Church of Christ was one and the same for Faith and Religion with our now Roman; or else that *M. Brierlie* had cunningly corrupted, maymed, and defaced the sayings and writings of your foresayd Brethren in his owne behalf. If you seeing the first to be most true would haue honestly subscribed therunto, as manie more learned Protestants then yourself had formerly done, then your Answer or *Appeale* had been altogether needles. The second you durst not auouch, knowing right wel, that *M. Brierlie* his affected nicenes and precisenes in so particularly quoring his Aduersaries Bookes, Chapters, Pages, lines or letters would ouer strongly contest for his Religious integritie, industrie, and fidelitie in handling the same.

What then is imaginable for you (*M. De Rom*) to answer against such pregnant testimonies of other Protestant Doctours? Nothing at all, but what *M. Brierlie* foresaw, and accordingly premonished (and wherof yourself also taketh notice in the beginning of your *Appeale*) would be only trifeling, vnworthie, extrauagant, and impertinent.

As first, when your other Brethren are plentifully produced confessing and reprovng the Fathers for teaching our Roman Faith, yourself often very honestly ioyned with them, acknowledging the same in our behalf, and against yourself; so that in this Case in steed of Answer or *Appeale* you make a strong Apologie for *M. Brierlie* and the Romish Church. Doe not you yourself speaking of the Antiquitie of our Doctrine concerning the Popes Primacie confesse and say: (1) *Be it granted*

[1] *Prot.*

*Apol* p. 72.

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(for foie is) that the Papal Primacie, beginning in Boniface the Third, is now 900. years old? Doe you not arise and write of S. Gregorie, that (2) whether or (1) *Ibid. p. 31.* how farre &c. S. Gregorie did reach his arm of Iurisdiction beyond his Diocess, is a question, by reason of his diners obscure speeches and some particular practises, directly answered of our (Protestant) Authors: Doe you not charge S. Leo to have been in this respect (3) peremptorie and ambitious; and that he was so (4) (1) *Ibid. p. 283. 285. 4. 16. 294. 295.* peremptorie, that for his presumption he found in his time brotherly check? Yea doe you not confesse, that certain (5) Sentences of S. Cyprian may seeme as their first view unto the vnexperi Reader to obscure in the Church of Rome both a Grace of impossibilitie of erring, and also a prerogative of the Mother-Church of all others? But though yourself may be deemed an Expert Reader, yet no otherwise doe you euade those clearest sentences, then by affirming, that suchlike speeches are but the languages of Rhetorical Amplification, which commonly the Fathers vse by way of perswasion rather then by asseueration. And seing you admit that the Fathers did commonly vse such speeches by way of perswasion, you must needs admit, that they being holie and learned men did also belecue and affirme the same. Yea you appoyne such (6) Protestant Authors as reprehend Victor for arrogancie & transgressing the bounds of his Iurisdiction in Excommunicating the Churches of Asia. Lastly, wheras in proof of Antichrist's short raigne (7) M. Brierlie produceth M. Fax teaching, that almost all the holie and learned Interpreters doe by a time, times, and half a time, vnderstand only three yeares and a half; affirming further this to be the consent and opinion of almost all the ancient Fathers; Doe not you likewise subscribe therunto and say: (8) Now therefore, &c. (8) *Ib. pag. 306. 307. 143.* why might not these Fathers be sayd to haue erred in presining the time of Antichrist? &c. So that you are inforced to confesse, that in the Fathers opinions all our precedent Popes are cleared from being Antichrists.

Inlike sort concerning Vnwritten Traditions, you grant that S. Gregorie vseth (9) to confirme some things by Tradition; and that the ancient beleeuing Iewes (10) pretended vwritten Traditions. As teaching Purgatorie and Prayer for the Dead, you reprove S. Gregorie touching, that (11) the Sacrifice of the Altar is profitable for the Soules departed. And againe (12) S. Austin speaketh with a Peraduenture; but S. Gregorie kindled the fire with a Credo. But you somewhat passed Peraduenture, when you writ that Protestant (13) Authors haue obserued S. Augustin to haue been the first, who opened the window vnto the doctrine of Purgatorie, by whose owne direction (say you) we haue a good warrant to dissent from him. (9) *Ib. pag. 62. 10. 1b pag. 377. 11. 1b pag. 19. 20. 12. 1b p. 498. 13. 1b pag. 495.*

You further admit, that Innocation of Saints was the doctrine (14) of S. Gregorie; and that his (15) not suffering Images to be broken; when there was so publick and general Idolatrie committed with them, seemed vnto (your) Ofiander although not a direct, yet an occasional approving of Idolatrie, or rather a cloaking thereof. Yea you admit further, that (16) about the foure hundredth yeare Images crept out of priuate mens houses, and went into the publick churches flaming there. And as for Relicks, you (17) wish that Hierome had been a Vigilantius in the case of the Relicks of Saints. (14) *Ib. pag. 27. 15. 1b p. 28. 16. 1b pag. 184. 17. 1b pag. 183.*



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- [18] *Ib. pag.* You further affirme, that the (18) *Apologists* do truly object, that *Osiander* noted *S. Gregorie* to haue been a vehement vrger of single life in the Clergie.
- [19] *Ib. pag.* You confesse, that (19) *Vigilantius* and *Iouinian* are condemned for impugning the vnmarried life of Priests; and that the (20) *Council* of *Nice* restrayneth them from marriage, who were vnmarried, when they entred into Orders; And (21) we finde (say you) that the Age next abutting vpon the Apostles time did practise a perpetual vow of Virginitie. You likewise auouch, that (22) *Monachisme* is a state of life greatly commended by *S. Gregorie*, who had been himself a Monk.
- [23] *Ib. pag.* And speaking of ancient (23) *Votaries*, you write that the Apostle requireth in his widowes the age of three score yeares; and after times would not admit Virgins vnder 25. yeares old, nor veyled Nunnes til fourtie; for which you cite seuerall Councils.
- [24] *Ib. pag.* As touching the Fast of Lent, you write: (24) This Fast we confesse was of great antiquitie, and &c. had in general vse and obseruation; which *S. Ambrose* teacheth to haue been ordayned by the Diuine institution of Christ. And (25) *S. Augustin* doth sometimes write of the fourtie dayes Fast, that it hath a Diuine authoritie. And where other Protestants do charge vs with the Heresies of the *Manichees* and *Tatianists* for abstaining from certain meates vpon prescribed dayes (26) yourself doth cleare vs and defend vs therein; as also against the Heresie of the *Manichees* (27) Communicating vnder one kind. And as concerning Ceremonies, you auouch that (28) in the inuening and multiplying of new Rites *Gregorie* himself was not the least agent. And (29) Be it knowne to al our Aduersaries, that the too manie Ceremonies vsed by *Gregorie* cannot excuse their now farre more multitudes; nor can some of his not good &c. You charge him further to haue vsed (30) Superstitious manner of Consecration of Churches; In which (31) he indeed requireth lights. And as for Holie-water, you say, that (32) true it is, that *Aqua lustralis* was vsed, but &c. as an inuention of *Pope Alexander*, who liued An. 105. And it was applied in the dayes of *Gregorie* by *Augustin* to the Consecration of Churches, rogether with Prayers for the casting out of the filib of Idols and Diuels. And so likewise concerning the mingling of water with wine in the Chalice (33) you referre this new Romish custome vnto (the sayd) *Pope Alexander* the supposed author therof.
- [34] *Ibid. p.* Lastly as touching Free-wil, you acknowledge, that (34) Protestants haue particularly and by name obserued, that *Iustinus*, *Irenaeus*, *Clement*, *Tertulian*, *Origen*, *Cyprian*, and others, albeit manie times they pleaded for the Free-wil of the corrupt nature of man &c. Thus not being able to giue other answer, yourself confesse with *M. Brierlie*, that our Catholick doctrines of the *Pope's* primacie, of the *Pope* not being *Antichrist*, of vnwritten Traditions, of *Purgatorie* and Prayer for the dead, of Inuocation of Saints, of Images, Relicks, of the vnmarried life of Priests, of Monks and Nunnes, of the Fast of Lent, of mingling water with wine in the Chalice, of Consecration of Churches, of lights in Churches, of Holie-water, and Free-wil, were al of them taught in the times of the Primitive Church of Christ; and that not by anie infamous and condemned Hereticks, but euen by the clearest Lamps of those Ages, namely by *S. Gregorie*, *S. Augustin*, *S. Ambrose*, *S. Hierome*, *S. Leo*, *S. Cyprian*, *Iustinus*, *Tertulian*,



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*Tertulian, Origen, Yffion, Alexander, Clemens, Irenæus, the Councell of Nice, the 3. of Carthage* and others. And so to conclude this first obseruation, you see yourself, that in stead of *Answer* you make a good *Apologie* for the Roman Church.

But to leaue this your so plaine dealing, and to come to some of your more slipperie tricks: wheras M. Brierlie obiecteth sundrie Protestant Writers confessing and reprobuing the Fathers of the Primitiue Church for the self same points and conclusions of Faith, which the Roman Church now beleeueth and practiseth; you for your easiest answer most commonly passe ouer al or most of the said Testimonies with deepest silence, not answering anie thing at al vnto them; so that as vn-answerable you concealed them in your Answer. But what child or Idiot professing *Arianisme, Pelagianisme, Donatisme*, or the like, might not with like facilitie haue answered al the bookes and proofes made by *S. Athanasius, S. Augustin, S. Hilarie*, and other learnedst Doctours against the foresayd heresies? Now to giue you example heerof, euen in the first entrance M. Brierlie in his 1. *Section* intending to proue that the Faith of *S. Gregorie*, and wherunto England was conuerted by *S. Austin*, was the same with our now Catholick Faith, confirmeth the same by the testimonies and grants of D. Humfrie, Osiander, the Centurie-writers of Magdeburg, D. Fulk, Daneus, M. Harrison, and M. Bale, the three first instancing the same by manie particular points of Religion, and the rest confessing in general, that our Conuersion by *S. Gregorie* and *S. Austin* was to *Poperie* or the *Papistical faith*; Now al this being comprehended by M. Brierlie his Booke within the compasse of lesse then one quarter of a sheet of paper, you spend in answer thereto about 60. pages, and yet in neuer one thereof do you fully and directly answer to anie of your said Authours cited against you, yea some of them you do not so much as mention or take the least notice of; and the like might I shew throughout your whole Booke.

At other times you admit, that the Protestant Writers alleadged by M. Brierlie did indeed reprove the Fathers for seuerall points of *Papistrick*; but therewith you are displeased, and oppose yourself against your owne deare Brethren, charging them to haue done the same without iust cause, and with greatest wrong and iniurie to the said Fathers. But now you go by the eares with very manie Protestants, no lesse, if not more, renowned, then yourself. And what man of ordinarie sense and reason wil not giue more credit to manie of the primest Protestants, inhabiting seuerall nations, through euidence of truth, thus writing and confessing against themselves, and in behalf of Catholics, then to you, M. Morton, through want of good conscience or solid iudgement, impugning the truth and your more ancient and learned Protestants?

Again, you being vnable directly & punctually to answer the foresaid testimonies of your Brethren acknowledging and reprobuing the Fathers for teltching our Catholick Faith, you thinke to blear the eye

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of an ignorant Reader, by objecting sundrie sayings of the sayd Fathers, as making against those seuerall points of Faith, for which they were formerly confessed by other Protestants; and this is an ordinarie shift throughout your whole Booke. But yet this doth lesse satisfye then al the rest; for first if the other Protestants perusing the Fathers writings, no doubt with as great diligence as yourself hath done, had found such pregnant places in behalfe of themselves, as you now pretend, they would neuer haue written and diuulged the direct contrarie thereof to the vtter ruine of their Cause and the eternal shame of themselves. Besides, sundrie Protestants citing seuerall Texts of the Fathers as making for Papistrie, and you heer alleadging seuerall others as impugning the same and making for Protestancie, what should this inferre; but that the Doctours & Bishops euen of the Primitiue Church should make mutual contradiction and warres amongst themselves in the chiefe articles of our Christian Faith and Religion? yea, which is more absurd, it would further conclude one and the same Father, s. *Austin* (for Example) to be contrarie to himself; for as you do heer often alleadge him in proof of seuerall particulars of your new Reformed Faith, so do manie Protestants produce him as impugning the sayd particulars. Now what more grosse absurditie can be vttered, then that s. *Austin* not in one but in manie points of Faith should thus contradict himself? Lastly such sayings of Fathers as you heer produce in behalfe of yourself, are but the knowne objections made and answered by Cardinal *Bellarmin* and other Catholick Writers.

M. *Brierlie* affecting through his whole Booke to confirme and conuince his wished intent by the clearest testimonies of his Protestant Aduersaries, you wil needs follow the same course, producing in that behalfe the plentiful sayings of our Catholick Writers; but with a double difference, your Conscience wel knew. For first M. *Brierlie* alleadged such Protestants as for learning and iudgement were most renowned and respected through the whole Protestant Church; such were *Luther*, *Melanchton*, *Oecolampadius*, *Zuinglius*, *Chemnitius*, the *Centurists*, *Caluin*, *Beza*, *Whitgift*, *Bale*, *Whitaker*, *Iewel*, *Humfrie*, *Reynolds*, *Parkins* and sundrie such others. Secondly, these Protestants he produceth as confessing the Fathers to agree with vs Catholicks, not only in matters of dispute, indifferencie, or such as are not yet determined by the Church or General Councel, but euen in the chiefe and most important Articles and Conclusions of Faith, controuerted at this day between Catholicks and Protestants.

Now as for the Catholick Writers alledged by you, M. *Morton*, a great part of them are such as for their knowne errors haue their writings already censured and condemned by their Mother Church; such were *Erasmus*, *Valla*, *Cassander*, *Nilus*, *Agrippa* and such like; and from these only doe you fetch such testimonies as concerne matter of some moment; for as for other approved Catholick Writers, as s. *Thomas*, s. *Boaventura*, *Lambard*, *Scotus*, *Bellarmin*, *Sanders*, *Allen*, *Parsons*, and many

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merable others, though you cite them often, yet never as denying anie one Article or Conclusion of Faith, defined at anie time by the Church of Christ, but only as dissenting amongst themselves in matters disputable and indifferent; nor euer as confessing the Fathers of the Primitive Church to make for Protestants in matters of Faith, as now controuerted between them and Catholicks.

And as for the testimonies gathered from the former and worse rank of Catholicks, they can nothing preiudice our Catholick Cause. For first, as before, their errors and booke are censured, condemned, and prohibited by that verie Church, wherein they were Baptized or first became Christians, to wit, the Roman. Secondly, most of the sayd Authours finally recanted their errors, submitting themselves and their writings to the Censure of the Catholick Church. And lastly, as it may not be denyed, but that in the State Politick the Prince with his Council may iustly punish, censure, and correct such men with their errors, as shal seeke to innouate in anie thing against the former reauced and established lawes of the whole kingdome; so much more is the like iustifyable, expedient, and necessarie in the Spiritual gouernment of the Church of Christ.

I might heer proceed to fundrie other such like euasions of yours; but I feare to exceed the ordinarie bounds, and therefore wil conclude, assuring the iudicious and impartial Reader, who shal diligently peruse your swelling and ample *Appeale written in answer* to a smal part of *M. Brierlie* his first and least *Apologie*, that certainly he may expect in lieu of a *Due and satisfyable Answer*, first, that yourself is often enforced to confesse with *M. Brierlie* and against yourself, that the ancient Fathers in seueral important points of Religion were Roman Catholicks. Secondly, that manie of the strongest allegations brought by *M. Brierlie* are not so much as named, and much lesse answered by your *dumb Spirit*. Thirdly, that you are often compelled to impugne and disgrace your owne Protestant Brethren, vtterly denying and disclaiming in that, which they through the Sunne-shine and splendour of truth haue plentifully acknowledged, though against themselves, you so *Appealing* from them no lesse then from *M. Brierlie* himself. Fourthly, that finding yourself not able to euade such conuincing proofes taken only from Protestant Doctours by anie direct and pertinent Answer, you fill vp your paper with such Sayings of Fathers, as are either corrupted by yourself, or frequently already answered by Catholick Writers; which is no other answer neither, but that Protestants amongst themselves do alledge the Fathers, yea one and the self-same Father as fighting with himself; the affirming wherof is as grosse an absurditie, as myself would desire my greatest Aduersarie to be planged in. And lastly, that for such testimonies as you draw from Catholick Writers, they are either such, as are already condemned by the Catholick Church, or els are not concerning anie Article or Conclusion of Faith, but only matters indifferent and disputable in Schooles.

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Now as euerie one of ordinarie iudgement may clearly see, that these poore shifts patched together are but beggarlie rags seruing to hide or couer from the weake sight of an ignorant Reader, the lothsome sores and shameful deformities of your diseased Bodie, the Protestant Church; so hath M. *Brierlie* his sincere and solid proceeding not only encouraged others to make the whole world acquainted with so precious a iewel, by translating his *Apologie* into Latin, but hath also induced me to make further vse therof for the special good, as I hope, of our owne Countrie: To which if you also out of conscience and true knowledge would also dedicate your further labours, I doubt not but you would become a darifull Child to your Mother-Church, and a painefull labourer in Christ's Vineyard; for which I wil not cease to entreate his Infinit Goodnes; and wil euer rest

Yours in him

N. N.







THE FIRST BOOKE,  
WHEREIN IS PROVED BY  
THE CONFESSION OF PROTESTANTS  
THAT THE CATHOLICK ROMAN CHVRCH  
hath continued Euer most Knowne and  
Vniuersal, euen from Christs verie  
Time, vntil the Date hereof.

THE ANTIQVITIE OF THE TRUE  
Church; and the force of the Argument drawne from the  
Authoritie thereof: As also of the great necessitie  
of finding-out this true Church.

CHAP. I.

**A**S we may not doubt but that the Church of God, speaking in  
general, is equal in Ancestrie with our first Parents in Para-  
dise, & so in regard of her Birth-right, & prime Antiquitie, long  
precedent and preferred before the Scriptures themselves; so  
euen of the Church of Christians, it may not be denied, but  
that, as in the same instant, with Christ her Head and Spouse, she receaued  
her first being, life, and birth in this world, according to that of (1) *S. Ambrose*:  
*God builds his Church in the chief Corner-stone CHRIST IESVS*; so was this  
her greatest nobilitie of birth, not only to continue for some few generations,  
but euer to remaine for al posteritie. Agreeable to which the Prophet *Daniel*  
foretold of the Church (2) that it is *A kingdom that shal neuer be destroyed,*  
but *shal stand for euer*. And so shal be according to *Esay*, as (3) *An eternal glorie*  
and ioy from generation to generation.

(1) *Ad r. y*  
*Luca.*

(2) *cap. 2.*  
4

(3) *cap 60*  
15.

So that in steed of further discussing the Ancientest Birth-right and not-  
interrupted continuance of Christ his Church, I will now only treat of the



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force of that Argument which is drawne from the Authoritie & Determination of the sayd so Noble & Ancient a Church. Wherein for greater expedition, I will pretermitt most plentiful proofes both from sacred Scriptures, and learnedst Fathers, & in steed thereof wil for the present rest satisfied with the freest Grants and ample Acknowledgements of the learnedst Protestants; who first as they euer pretend to build their whole Faith & Religion vpon the Written Word, so do they further acknowledge the same to be only knowne and discerned from forged and adulterat Scriptures by the sacred Authoritie and Testimonie of the Church of Christ.

In which respect (4) *D. Fulke* auoucheth, that *The Church of Christ hath Iudgement to discern true writings from counterfeit, and the Word of God from the writings of men, and this Iudgement she hath of the Holie-Ghost.* With whom accordeth (5) *D. Jewel* affirming, that, *The Church of God hath the spirit of wisdom, whereby to discern true Scriptures from false.* In like sort *M. (6) Hooker* teacheth, that, of things necessarie, the verie chiefest is to know, what books we are bound to esteeme holie; which point is confessed impossible for the Scripture itself to teach. Whereof he further sayth, (7) *It is not the Word of God which doth, or possibly can assure vs, that we do wel to thinke it is his word: for if anie one Book of Scripture did giue testimonie of al, yet stil that Scripture which giueth credit to the rest, would require another Scripture to giue credit vnto it. Neither could we come vnto anie pause whereon to rest, vnles besides Scripture there were something which might assure vs &c. which something afterwards he acknowledged.* (8) *To be the authoritie of Gods Church.* Agreeably hereunto *D. Whitaker* doth confesse, that this weightiest controuerisie concerning Canonical Scriptures, is to vs determined not by (9) *Testimonie of the spirit*, the which (sayth he) being priuat and secret, is vnfit to teach and refel others; but as he further teacheth (10) by the Ecclesiastical Tradition: *An argument whereby may be argued and conuinced, what books be Canonical and what not.* And another Protestant Writer, (11) much commended by (12) *Bullinger*, affirmeth, that *The church is endued with the spirit of God (and that) The diligence & authoritie of the Church is to be acknowledged herein, which hath partly giuen forth her Testimonie of the assured writings, and hath partly by her spiritual Iudgement refused the writings which are vnworthie.* Yea he further assureth vs with (13) *S. Augustin* and *Tertullian*, that (14) *we could not beleue the Gospel, were it not that the Church taught vs and witnessed, that this doctrine was deliuered by the Apostles.* So that the authoritie of Gods true Church is so great, as that by her warrant we are only assured of the Written Word of God itself; and for such by her wisdom (giuen by the Holie-Ghost) discerned to vs from al forged, Apocryphal, and counterfeit writings: A power and authoritie then which none stronger, seing the certain knowledge of the true word of God is the chiefest foundation of our Christian Faith. Now if in this question so important, we may securely follow and beleue, the Sentence and Determination of the Church, how much more then in other doubts of smaller respect.

Adde further hereunto in surest confirmation of the Churches authoritie, that it is likewise granted and taught by the learnedst Protestants that the true visible Church can not wholly erre in matters of Faith: Insomuch as they expressly confesse of this verie point; that (15) *The controuerisie &c. is not of the Catholick (or vniuersall) Church, for we all agree (say they) herein, that she cannot*

(4) *Ans. to a Counterf. catho pag 5.*  
(5) *Def. of the Apolog. p. 101.*  
(6) *Ecc. Pol. pag. 86.*  
(7) *Ib. pa. 103.*  
(8) *Ib. pa. 146.*  
(9) *115. And see Aretius his examen. p. 24. And Bachmanus his Centurie tres &c. p. 267.*  
(10) *Cts. Staples. p. 370. 357. Hook. Ecc. Pol. p. 147.*  
(11) *Ibi. p. 300. 298.*  
(12) *24. 25. And against Raynolds. p. 44.*  
(13) *Auth. of the scripture and the church. f. 72. 73. 74. 75.*  
(14) *Ibid. in the Preface.*  
(15) *Tom 6. cor. ep fund. cap. 5. Terr. lib. 1 de Prop. scrip. cap. 6.*  
(16) *Scrip. and the church p. 72. 74. 75. And see Melancthon in epist. ad Rom cap. 14. ps 118 359.*  
(17) *Berriv. de Doque in his discourse of the church p. 198. Phil.*

touching Faith &c. wherefore this question is touching (only) a particular church. Now if the true Church can not erre in matters of Faith & Religion, then is her Authoritie sacred, her Decrees infallible, her Children secured, and al difficulties arising easily composed.

Yea from hence also may we iustly collect, amongst al controuersies whatsoever, the absolute necessitie of finding-out the true Church; seing the finding-out thereof, is the surest finding of the right path, which leadeth directly vnto al truth. In which regard sayth D. Field most iudiciously (16) *The consideration of vnhappie diuisions of the Christian world, and the infinit distractions of mens minds, not knowing in so great varietie of opinions, what to think or to whom to ioyne themselves &c. hath made me euer to think, that there is no part of beauenlie knowledge more necessarie, then that which concerneth the Church: For seing the controuersies of Religion in our time, are growne in number so manie, and in nature so intricate, that few haue time and leasure, fewer strength of vnderstanding, to examine them; what remaineth for men desirous of satisfaction in things of such consequence, but diligently to search out, which, amog al the Societies of men in the world, is &c. that spouse of Christ, and Church of the liuing God, which is the Pillar and Ground of truth, that so they may imbrace her communion, follow her direction, and rest in her iudgement? But what Catholick can speak more plainly and fully then D. Field here: doth either for the necessitie of finding-out the true Church, or for our following and obseruing her directions and Sentence when she is found? And agreeably hereunto D. White speaking of the Common-people, sayth (17) *If by certain markes, they could find which is the true Church, there would remaine little difficultie in the rest, for so much as therein they should find the truth in euerie controuersie: The like necessitie vrgeth Caluin saying, (18) Because I haue now determined to dispute of the Visible Church, let vs learne by the onlie testimonie of our Mothers praise, how profitable, & how necessarie to vs is the knowledge thereof, seing there is no other entrance into life, vnles she conceaue vs in her womb, vnles she bring vs forth, vnles &c. vnder her custodie and protection she defend vs until we dye &c. Adde that out of her bosome no Remission of sinnes as to be hoped for. With whom agreeeth M. Mornay, (19) God would (saith he) that the Church should be honoured for the Mother of al those, of whom he vouchsafeth to be Father. Seing therefore that God alloweth none for his children but those that are borne againe and brought vp in this Church; if we desire our saluation, it is necessarie we know her, in whose lap we haue it &c. we must not seek saluation for anie but in her. And againe, (20) *In the Visible Church al they must retire themselves in this world, that wil be gathered in the Inuisible Church in the world to come.* M. Parkins confesseth that (21) *The Take out of which al perished, figured the Church, out of which al are condemned &c. out of the Militant Church there are no means of saluation, no preaching of the Word, no intioation of Gods name, no Sacraments, and therefore no saluation. And speaking of such as be, without, that is, faith he, forth of the Church, they are dogs, enchaners, whoremongers, adulterers &c.***

Now from al this I wil only briefly conclude, that the Church of God is not only most ancient, and in that regard greatly to be honoured, reuerenced, and preferred, but being likewise confessedly directed by the Spirit of God, in discerning & iudging the truth in matters of Faith, that therefore in al doubts arising in matters of Religion, we may with greatest safetie and quiet

Act. mon. p. 1401. Biley  
ibid. p. 464.  
Ridley 16.  
pag. 1361. &  
1286.  
Baynha ib.  
p. 493. Fox.  
ib pag. 999.  
Bancroft in  
his sermon  
preached. 8.  
Febr. 1588.  
pag. 42. 43.  
The Diuines  
of Geneva in  
their Propo-  
sitions and  
Principles  
disputed &c.  
p. 142. Zan-  
chius de Re-  
lig. pa. 157.  
Roberius in  
Discus. The.  
p. 213.  
Humanius in  
Act. Colloq.  
Ratisb fol.  
205. Keco-  
kermannus  
in System.  
Theol. pag.  
387. Pourel  
of things in-  
different p. 7.  
(16) Epi. de-  
dicat. of the  
church.  
(17) Ep ded.  
to the vva-  
y to the true  
church. And  
see Parkins  
on the reuel.  
p. 344. And  
Iames his ro-  
traite founded  
to Brovv-  
mistr. fol. 16.  
(18) Inst. li.  
4. c. 1. sec. 4.  
(19) of the  
chur. p. 1.  
(20) vol. 1.  
3.  
(21) 1b pag.  
pag. 308.

to our minds, repose our soules and consciences vpon the Authoritie, Iudgement, and Determination of the sayd Church.

Yea further seing it is agreed vpon by al parties, that out of the true Church there is no Saluation; how lamentable is the state of obstinat Hereticks, who through pertinacie in errour and infidelitie, are quite cut-of & cast out of the Church? And how much to be deplored are vncharitable Schismaticks: who for false, fraile, and earthlie respects, do foolishly diuide themselues from the Arke of Saluation, liuing continually like brute beasts, without al spiritual food and nutriment to their soules, deprived of supernal grace, conueyed by Christs holic Sacraments, debarred from the sweetest communion, and purest conuersation with their dearest Mother, and al this, for no other respect or pretence, then that only, which by *s. Iohn* was blamed in the *Pharisees*,

(22) Jo. 12. who (22) did not confesse (Christ) that they might not be cast out of the Synagogue. For they loued the glorie of men, more then the glorie of God.

THAT THE PRESENT ROMAN CHVRCH, AND Religion, for these last thousand yeares after Christ, haue stil continued most knowne, and vniuersal, throughout the Christian world.

## CHAPTER. II.



NOW for our certaine finding-out of this true Church so necessarie to Saluation, we are to suppose for the present, that the true Church is euer to continue euen from Christs time, vntil the end of the world: wherefore to make this good in our behalf, and against our Aduersaries: Sundrie and strongest are the proofes, wherewith the Euer-during and Vniuersal continuance, of the Roman Catholick Religion, for these last thousand yeares, might evidently be conuincid; As the Catholick Coronations and State-gouernment of al Christiā Emperours, Kings, and Princes: The fairest Records of al Lawes, Canon, Ciuil, or Municipal: The ancient Seas of Bishops and Archbishops: The famous Monuments of Monasteries, Hospitals, Churches, and the like: And al Doctours, and men most renowned either for Learning or Sanctitie, who by their writings or workes haue testified to al posteritie, that the Religion of their dayes, and seuerall Countries wherin they lived, and which themselves believed and professed, was one and the same with our present Roman.

Yet to omit al these, and much more which might be vrged to the same effect: In a case so manifest and confessed, I wil content my self with the plentiful acknowledgements of my greatest Aduersaries, who through the clearest splendour of our Roman Religion and Piety, during al the foresaid Ages, are enforced, euen by the rack of truth, and strongest Euidences, though to the foulest disgrace of themselves, and manifest confirmation & condemnation of their Sect or Religion, plainly to admit, grant, and confesse the foresaid continuance of our Roman Religion; and that most Vniuersal in al Nations for these last thousand yeares.



For though *D. Morton* over-boldly attempteth to affirme, that *M. B. Merly* his passage (1) from the dayes of *Gregorie &c.* vnto these present times &c. for the inuisible continuance of our now Romish Faith, is prapitiate, no descēdere: an issue voyd of consent, and a reckoning (as we say) without their Hostes; yet what *Bellarmin*, or other Jesuit in the world, could speake more fully for vs Catholicks in this behalf, then doth the Protestāt (2) *M. Powel* in these wordes? I grāt that from the yeare of *Christ 605.* the Professant companie of Poperie, hath been verie visible and perspicuous? Or (3) *Simon de Foyon* affirming that, Anno 605. when Pope Boniface was staled in the Papal Throne, the falsehood got the victorie &c. The was the whole world overwhelmed with the dregs of Antichristian filthines, abominable superstitions and Traditions of the Pope, then was that vniuersal Apostacie from the Faith, foretold by Paul. And (4) *M. Parkins* hauing spoken of the second signe of Christs comming, which there he maketh to be the reuealing of Antichrist in Boniface Anno 607. alleageth the next after, as a third signe, and as being distinct from the other, a general departing of most men from the Faith, saying respectiue thereof, during the space of nine hundred yeares &c. the Popish Horesie (so do Hereticks stile it) hath spread it self ouer the earth (and so vniuersally in his opinion through-out al parts of Faith, that sayth he next afterwards) and the faithfull seruants of God, were but as a handful of wheat in a mountaine of chaffe, which can scarce be discerned. And againe, (5) we say for the space of manie hundred yeares, an vniuersal Apostacie ouerspread the whole face of the earth, and that our (Protestant) Church was not then visible to the world, but lay hid vnder the chaffe of Poperie; and the truth of this, the Records of al Ages manifest.

*M. Morton* (6) would euade these testimonies of *M. Parkins*, by answering, that he speaketh this only of the Article of the Popes Primacie, and not in regard of so large continuance, and general belief of the other points of our now Catholick Faith, which yet is most vntrue, *Parkins* speaking in general, of a general departing from the Faith, and of an vniuersal Apostacie. In so much as the Protestant church or Religion was not, according to *Parkins*, then visible to the world. In which sense also (7) *D. Fulk* confesseth that The (very) Religio of the Papists came in and preuailed Anno Dom. 607. &c. And so vniuersally, that, saith he, The reuelatio of Antichrist, with the Churches flight into the wilderness, was Anno 607. So clear and cōfessed it is, that our now Roman Religion hath continued vniuersally for the last thousand yeares. A truth so euident also, that most Protestāts do from thence inferre and auouch, that al the Popes of Rome for these last 1000. yeares haue been Antichrists. (9) *M. Powel* affirmeth that the Pope hath been Antichrist at al times since *Gregorie the Great*. According to (10) *Danaus*, The Kingdome of that Antichrist hath now manifestly continued more then nine hundred yeares, from the Emperour *Phocas* to the time of *Luther*. *D. Whitaker* (11) affirmeth Boniface the Third (who liued Anno 607) and al his successours, to haue been Antichrists (12) *D. Fulk* auoucheth, that the Popes from Boniface the Third, were blasphemous Hereticks and Antichrists. (13) *D. Downham* auerreteth, that The whole row or rable of Popes, frō Boniface the Third downeward, were Antichrists. (14) *M. Worton* teacheth Boniface the Third, the first reuealed Antichrist. And (15) *Hopsian* censureth him, and al his successours, to be verisimos Antichristos, most true Antichrists.

*D. Whitaker* (16) deliuering his owne, and other Protestants opinion herein, sayth;

- (1) *Pres. App. p. 574.*
- (2) In his considerations of the Papists reasons p. 105.
- (3) In his discourse of the Casalo, of Doc. is the epi. to the Reader.
- (4) In his exposition of the Creed, v. 1. pag. 266.
- (5) Ib. p. 210.
- (6) *Protest. Appeals p. 71.*
- (7) In his Answer to a counterf. Catho. p. 36.
- (8) In his Reioynder to *Bristow* p. 34.
- (9) *De Antichrist*, in pref. p. 1. 2.
- (10) *Cont. Bellar. p. 171.*
- (11) *De Eccles. v. Bellar. p. 144.*
- (12) In his Answer to a counterf. catho. p. 27.
- (13) and in his confus. of Purgatory p. 344 and *Parkins* v. 1. pag. 266.
- (14) In his treatise of Antic. p. 4.
- (15) In his Trisal of the Romish cler. p. 330.
- (16) *Hist. sacr. par. p. 189.*
- (17) *De ecc. cl. v. 1. 2. 3. 4. p. 144.*



## THE PROGENIE OF CATHOLICKS.

we affirme Gregorie the Great, to have been the last true, and holie Bishop of that Church &c. For those that followed were true Antichrists &c. And because they aske and demand of vs some certain time, we assigne them this, to wit, of Antichrist's first comming. So manifest it is, that al the Roman Bishops after these last thousand yeares, being thus censured by so many Protestants for Antichrists, haue no lesse professed and maintayned the present Roman Religion, then Gregorie the Fifteenth, who now governeth that Sea, and is charged by Protestants, to be Antichrist himself.

And as al the Popes for these last thousand yeares, are thus censured for Antichrists, so is the article of the Popes Primacie or supreme authoritie, ouer the whole Church in al matters Ecclesiastical plainly acknowledged by D. Morton himself to be no lesse ancient: For wheras M. Brierlie produceth the

(17) *Proi.*  
*Appeal. p. 71*  
*ibid p. 72.*

(19) *conf. p.*  
*568.*  
(20) *contra*  
*Dura. pag.*  
*503.*

(21) *An-*  
*swear to*  
*Exceptions.*  
*p. 11.*  
(22) *contra.*  
*Dura. pag.*  
*426.*

(23) *In col-*  
*loquii. Ger-*  
*de Missa.*  
(24) *Art.*  
*Mon. p. 1338*  
(25) *Cont. B.*  
*p. 58.*

(26) *In Pa-*  
*goba. defence*  
*of the churc.*  
*&c. pag. 13.*  
(27) *Ch. 11*  
*e. 4. col. 233.*

(28) *Ch. 10*  
*e. 6. col. 309.*  
(29) *Cent. 9*  
*e. 6. col. 245.*  
*246.*

testimonies of Parkins, Napper, and Broccard, for the continuance of our Roman Religion in general for these last thousand yeares, D. Morton restraineth their meaning (though vnderstandedly) only to the point of the Popes Primacie saying: (17) *The alleged Authours speak of the Primacie of the Pope. And againe, (18) Be it granted (for so it is) that the Papal Primacie beginning in Boniface the Third, is now nine hundred yeares old. So ancient and vniuersal is this so transcendent Article of the Popes Primacie in matters Spiritual. A point of such importace that D. Reynolds affirmeth, therein, (19) the very being and essence of a Papist to consist. And D. Whitaker auoucheth that (20) It is the head of Popish Religion, of which almost all the rest depend.*

But what more forcibly can be produced for the further confirming of our Churches foresayd continuace for these last 1000. yeares, then the publick exercise of our Churches Liturgie the holy Sacrifice of the Masse, during the foresayd time? Seing not only according to D. Sutclif, (21) *In the Masse the verie Soule of Poperie doth consist*; as also according to D. Whitaker, (22) *Nothing is more holie and diuine in our conceipt*: But withal the Masse including sundrie articles of our Catholick Faith; as true external sacrifice, the real presence of Christs Bodie and Bloud in the Eucharist, Priesthood, Prayer to Angels and Saints, Prayer and Sacrifice for the dead and sundrie such like, thereby doth plainly conuince the vniuersal continuace of our Catholick Religion.

D. Luther (23) affirmeth that Priuat Masse hath deceived many Saints, and carried them away into error, frō the time of Gregorie, for 800. yeares. With him agreeth M. Tindal (24) in these words: *I doubt not but S. Bernard, Francis, and manie other holie men, erred as concerning Masse: oslander saith of S. Bede (25) He was wrapped in all the Popish errors in which we dissent at this day from the Pope, for &c. he admired and followed Popish Masses. And yet sayth oslander, He was a good man. (26) M. Iohnson sayth, Did not Iohn Husse, that wortheie champion of Christ, and others also of the Martyrs of former times say, and beare Masse, even to their dying day? &c. did not diuers of them acknowledge some the Popes calling and supremacy, some seauen Sacraments, some a vicar. Confession &c.*

The Centurists, speaking of the eleuenth Age, after Christ, confesse and say (27) *The Idolatrical Masse did bewitch all the Doctors of this Age. And they charge the tenth Age (28) with the stage-like spectacle & sacrifice for the liuing and the dead. (29) They affirme likewise the same of the ninth Age, numbring vp the ceremonies of the Masse yet to this day vsual. The eight Age likewise*

is reprobued by the for the (30) *Stage-like spectacle & sacrifice for the living and the dead.* The seauenth Age is reprobued for the vse of (31) *Masse celebrated in Latin, and for vsing* (32) *Masse for the dead.* And the like they affirme of the other Centuries.

D. Dowe (33) acknowledgeth yet further in plainest tearmes, that, *All our Parish-churches were not only the Popes ordinance, but also ordayned for celebration of Masse, and so employed from their first erection vntil this late reformation of the Church &c.* (34) D. Hurter publick Professour in the Vniuersitie of Wirtemberg sayth: *I do willingly grant the Popish mad Idolatrie the very sinew (or strength) wherof, is the Sacrifice of the Masse, to haue innuaded almost the whole world, especially these last thousand yeares. But from thence I gather most evidently this Masse to haue been the cup wherewith the Roman Antichrist infected & bewitched al the Kings of the earth, and almost the whole world.* (35) M. Beacon (whom other (36) Protestants affirme to be a Diuine of chiefe note in their church) is of opinion, that, *The Masse was fully finished by Pope Gregorie the First, about Anno Domini 600. &c. and frō Charles the Great, vnto Charles the Fifth, the Masse reigned as a most mightie Queen in al the churches of the West part of the world.* And the like is confessed by (37) Danaus saying: *From the yeare of Christs Passion 666. that blasphemous kingdome of Antichrist was openly, and publickly established in the Church of God, which the spirit of God foretold: verily this verie time and yeare that execrable, and Papistical Masse &c. began to be celebrated euery where in Latin. But* (38) Chiltrans chargeth S. Gregorie that he established manie foule errors, and especially the Idolatrous Inuocation of Saints, and Masses for the dead, which from that time as a Deluge haue ouerflowed the whole Church. D. Hurter, (39) in this questiō of Masse and Sacrifice, giueth a supersedeas to al the Fathers that liued after the first five hundred yeares, saying, *we do not respect later (Fathers) then of the first five Ages.* (40) Luther acknowledgeth that, *The Masse is beleueed euerie where to be a sacrifice which is offered to God. To these agree the sayings of holie Fathers, so manie examples, and so great practice constantly obserued through the world.* And a litle after Luther further sayth, *Let it not trouble thee that the whole world thinketh and doth the contrarie. But though Luther laboured, not to be troubled at his despising and reiecting of the Masse, when the whole world did think, and do the contrarie; yet I hope fundrie other Protestants, not of so seared consciences, obseruing themselves to haue thus Apostated from the whole world, in this so important a Doctrine of the Sacrifice of the Masse, wil not only be troubled, but much incited to re-vnite themselves to the whole Christian world. Neither was this so general practice of the Masse only vsed or allowed by the Clergie, or vulgar people; for Calvin* (41) affirmeth; that *The abomination of the Masse hath made drunk (or befottered) al the Kings and people of the earth, from the greatest to the least; And agayne,* (42) *The Roman Antichrist, and his Prophets haue taught the whole world this opinion.* In like manner sayth (43) Hospinian: *All the Kings, Princes, & people of the earth hitherto from the first six hundred yeares, were made drunk with the Masse, as with a certain enchanted cup. The like wherof was confessed before by D. Hurter. So clear it is that the publick seruice vsed in al churches for these last thousand yeares, and whereunto al kings, Princes, and people were vsed to resort, was the holie Liturgie, or Sacrifice of the Masse.*

(30) cent. 2.

c. 6. col. 362.

(31) cent. 7.

c. 6. col. 154.

417. & Off.

ander cent. 7.

pa. 189.

(32) cent. 7.

c. 4. col. 113.

Offend. cens.

7. col. 186.

(33) In his

defence of

Church. go.

uern. pa. 68.

(34) De Sa-

crist. B. 1.

pag. 377.

(35) In his

reliques of

Rome.

f. 344.

(36) The

Ministers of

Lyncolnsb.

in their

Abridgement

&c. p. 61.

(37) De An-

tich p. 101.

(38) In A-

pocal. in 9 p.

199.

(39) De Sa-

crist. B. 1.

c. 6 p. 103.

& p. 377.

(40) De

capitulis. B.

hyl. c. 1.

(41) In his.

lib. 4. c. 10. sec.

18.

(42) 86.

sect. 1. 43.

Hist. Sa-

crum. op. 1.

dedicat. 2.

## 2 THE PROGENIE OF CATHOLICKS

From the premisses then we haue our Protestants *Apologie*, for the most visible and vniuersal continuance of our Roman Church and Religion for these last thousand yeares; the splendour whereof being such and so generally extended, as that their Protestāt Church, themselves confesse, was not so much as then visible to the world. Secondly the Faith & doctrine taught by al Popes during the foresayd time, was so wholly consonant to ours at this day, as that therfore they are no lesse censured for Antichrists, then our Pope now reigning. Thirdly, the Popes Supremacie in matters Ecclesiastical, and the Sacrifice of the Masse, being the two weightiest points of al matters now cōtroverted, are here confessed to haue been generally believed, and practised during the same precinct. Fourthly it is likewise grated, that euē *Al our Parish-churches*, were the Popes ordinance, and for celebration of Masse, and so employed from their first erection, vntil this late pretended Reformation of the Church by Luther. The truth of al which is so palpable, as that I haue vsed no other proofes in confirmation thereof, then only the clear testimonies & free grantes of the greatest Aduersaries to the Roman Church; as for externals, of Luther, Caluin, the Centurie-writers, Ofsander, Hospinian, Danæus, Simon de Voyon, Hutternus, Chytraus, For domesticks, of Whitaker, Fulk, Downham, Parkins, Powel, Wotton, Tyndal, Iohnson, Done, Beacon & Morton.

A FURTHER CONFIRMATION OF THE VNIVERSAL continuance of our now Roman Church and Religion, for these last thousand yeares, is taken from the Confessed belief and profession of such Persons, as living within the foresayd time, were most Famous and Notorious, in one respect or other.

### CHAPTER III.

(1) *Tom. 7. P. 128*

(2) *Simō de Voyon in his discourse vpp the Catalog. &c. p. 180. and Luther ad Gal. c. 3. fol. 35 after the English translation.*

(3) *Luther ibidem.*

(4) *Luth. 30.*

(5) *Germ. fo. 9. and 1002. P. 115. de Abregā. da Missa prin. 114. fol. 244.*



N further euidence then of our Catholick Churches Raigne, and general Dominion for these last thousand yeares, I wil descend to particular statios or periods of time, and such especially, as for some importāt respect, are most knowne and notorious: And first I wil begin with the time of Luther himself at his first appearing Protestant, when I find the whole face of the world to be so Romā Catholick, as that himself was an (1) *anoynded Priest* and an

(2) *Augustin-Friar &c.* And, liued in his Monasterie, punishing his bodie with watching, fasting and prayer, (3) *Honoured the Pope* of meer conscience, Kept Chastitie, Ponertie, and Obediēce; And, what soeuer (sayth he,) I did, I did it with a single hart, of good Zeale, and for the glorie of God. But when he fel into his Apostacie, so directly contrarie to the then present or precedent profession of Religion ouer the world, his troubled conscience burst out into these words: (4) *How ofien did my trembling hart beate within me, and reprehending me, obiect against me that strong argument: Art thou only wise? Do so manie worlds erre? Were so manie Ages ignorant? What if thou erreft, and drawest so manie into error to be damned*



with thee eternally? And (5) againe: Dost thou, o sole man and of no accōpt, take vpon thee so great matters? What if thou being but one offendest? If God permit such, and so manie, and al to erre; why may he not permit thee to erre? Hitherto appertayne these arguments, the Church the Church; the Fathers the Fathers, the Councell; the Customes; the Multitudes and Greatnes of wise men: whom do not these Hills of arguments, these Clouds, yea these Seas of Examples, ouerwhelme? sayth Luther. And againe (6) At the first I was alone, (7) and alone rolled the stone, yea (8) vndertook so great a busines vpon me alone: And confessed it is, that Luther at his first reuolt from being a Catholick Fryar, was the first, sole, and only man, that began Protestancie; thereby departing (as himself confesseth) from the Church, from Fathers, Councells, and so many Worlds, so many Ages precedent.

This poynt is so certain, that M. Jewel (9) confesseth, That the (Protestant) truth was vnkowne at that time, and vheard-of, when Martin Luther and Huldreich Suinglius first came vnto the knowledge and preaching of the Gospel: And Bucer (10) calleth Luther, The first Apostle to vs of the pauer Gospel; yea the Lutherans (11) do affirme it impudencie, to say, that manie learned men in Germanie before Luther did hold the doctrine of the Gospel. (12) Georgius Miluis argueth that, If there had been right beleeuers that went before Luther in his office &c. there had then been no need of a Lutheran Reformation: therefore we say that Luther was raysed vpon by Gods speciall appoyntement and extraordinarily. So likewise (13) Morgensterne iudgeth it ridiculous (to think) that in the time before Luther, anie had the puritie of doctrine; and that Luther should receaue it from them, and not they from Luther. Considering (sayth he) it is manifest to the whole Christian world, that before Luthers time, al churches were ouerwhelmed with more then Cimmerician darknes; and that, Luther was diuinely raysed vpon to discover the same, and to restore the light of true doctrine: In so much as (14) Luther sayth of himself, we dare glorie that Christ was first made knowne by vs. And he tearmeth (15) his doctrine, resurgens vel potius oriens Euangelium, the Gospel rising againe, or rather first beginning. A truth so clear that (16) Camerarius auouching Wicliffe to haue been holpen, or instructed, by the Waldenses, and Huss by Wicliffe; speaking yet of Luther, affirmeth to the contrarie, that Luther receiued his doctrine neither from Huss nor Wicliffe, but was instructed of himself; as he declareth of himself in his writings. In which respect also sayth M. Worron, Luther might truly say, that he was the first which had in these times published Christ; especially in the chief poynt of the Gospel, which is, Iustification by faith in Christ; and in this respect it is an honour to Luther, to haue been a Sonne without a Father, a Disciple without a Maister. Agreeably wherunto also sayth M (18) Fox: Luther pluckt downe the fondation of Papistrie, by opening one Veine long hid before, the touchstone of all truth, and the only principal origen of our salvation, which is, our free Iustification by Faith only; yea Luther is so confessedly the first Authour or Beginner of Protestancie, that one of his owne Brood writeth that (19) The spirit which telleth things to come, worketh not but in time of the Gospel; which Luther, as it is confessed, towards the end of the world did first bring in. And againe, (20) The seduction of false Prophets is not manifest but vnder the Gospel; which before Luther, as we sayd, neuer went since the Pri-

- (5) Tom. 5. Annot. breuif.  
(6) Tom. 1. P. vltimb. Pref.  
(7) Tom. 2. fol. 63.  
(8) Loc. com. claus. 4. cap. 30. pag. 51.  
(9) In his Apologie of the Church of Eng. part 4. c. 4. And in his Def. of the Apol. pa. 426.  
(10) In Epist. An. 36. ad Episc. Hares. prefix. Enarrat. Bucer in 4. Euang.  
(11) Schlüssel-burge Theol. Calvin. li. 2. fol. 130.  
(12) In Augustan. confis. explic. Aris 7. de Eccl. p. 137.  
(13) Trac. de Eccl. pag. 145.  
(14) Epist. ad Argentineses & in Pref. in corp. doctrine.  
(15) In Deuotonom. in pref. fol. 2.  
(16) De fra- trū Orthodox. Eccl. pa. 264.  
(17) In his Trial of the Romish Clerg. Title. pa. 392.  
(18) Act Mon. pa. 770.  
(19) Prognostica finis muni. di.  
(20) Ibid. 24. 23.



(21) In his  
Articles. Art.  
39 p. 140. Done  
in his Recen-  
sencie pa. 32.

mitive time of the Apostles. Some Protestants (21) (sayth D. Couel.) make *Luther* and *Calvin* Authours of the Religion among vs.

By al which it appeareth that *Luther* was borne and bred a Catholick; and that at the same time, the Religion knowne and practised ouer the Christian world, was the present Roman; from which *Luther* then reuolting, confesseth himself to be the sole and only man who first preached the Protestant Gospell, and so is confessed by other Protestants to be the first Authour of their Religion, to be their first Apostle, and to be a Sonne without a Father, a Disciple without a Maister. At the same time of *Luther* raigned here in England King *Henrie the Eighth*, in whose time our Roman Religion was so vniuersal, that D. Willett confesseth that (22) In King *Henries the Eighth* time the Masse continued, and the whole bodie of the Roman doctrine, the Supremacie excepted. Sleidan also sayth of *K. Henrie*: (23) He exiled the name of the Bishop of Rome, but kept stil his doctrine. Yea saith M. Fox, (24) He set forth, and by full consent of Parliament established the book of Six Articles, containing the summe of Popish Religion. In which he was so resolute as that himself in Person not only (25) disputed, but also commanded (26) Sentence to be pronounced against the Protestant *Lambert*. And this notwithstanding, the Popish Church vnder his Raigne is, by D. Fulke (27) acknowledged to be a true Church, and the King himself to be (28) A member of the Catholick Church of Christ; yea sayth M. Hal, the Church as then was A true (29) visible Church of God. And for asmuch (sayth (30) M. Mason) as it is the custome of Papists to brand the Raigne of King *Henrie the Eighth*, with the odious name of Schisme, let me a litle dispel those clouds and mists, wherewith they darken the glorie of that Heroical Prince. So gratefull are they to *K. Henrie*, though wel they know, that sundrie of their Protestant Predecessours he burned for their Heresies.

In the Age next before *Luther* and *K. Henrie* liued *Iohn Husse*, who though some Protestants (through their greatest penurie) make bold to challenge for a member of their Church; yet is it to the contrarie confessed by (31) *Luther* himself, that The Papists burned *Iohn Husse*, when as yet he departed not a finger-breadth from the Papacie; for he taught the same which the Papists do, only he found fault with their Vices and wicked life; against the Pope he committed nothing: Agayne, They do not wel (sayth (32) *Luther*) who make me a *Hussite*, for he held not with me. (33) He taught horrible and diuelish blasphemies.

Agreably sayth (34) M. Fox: The Papists traduce *Husse* and *Hierom* of Prague (who liued in the same Age) as Hereticks; why so I beseech you? &c. I adde further, if he be an Heretick who varieth from the Decrees of the Roman Church, what did *Husse* at any time teach or defend in the Councel, wherein he did not rather seem superstitiously to consent with the Papists? What did the Popish Faith decree concerning Transubstantiation; which he likewise with the Papists did not confirm? Who celebrated Masse more religiously then he? or more chastly obserued the vowes of Priestly Chastitie? Adde further that in doctrine of Catholicks concerning Free-will, Predestination, Informed Faith because of iustification, and Merit of good works, what other thing did he hold then is taught at Rome? What Image of any Saint did he neuer cast out of his Church as *Bechlema* &c. what

(22) Anilog.  
p. 273.

(23) Sleidan in  
Engl. l. 13. fol.  
174.

(24) Art.  
Mon. p. 147.

(25) Ib. p. 530.

(26) Ib. p. 533.

(27) Against  
Heskins. &c.  
p. 564.

(28) Ib. scilicet.  
2. And Humf.  
Jesuit. part. 2.  
p. 304.

(29) Apologie  
against Brow-  
nists. c. 11 p. 30.

(30) Confe-  
sation of En-  
glish Bish. p. 67.

(31) In Collo-  
quii Germ. c.  
de Antichristo.

(32) Explicat.  
Art. 30.

(33) Tom. 1.  
p. 493.

(34) In Apoc.  
c. 11 p. 290.

therefore shal we say him to have committed, for which he is not together with the Roman Sea to be condemned, or wish it to be absolved. In like full sort, sayth D. Field (34) touching John Husse and Hierom of Prague, I could neuer yet find, in what poynt of Faith they dissent from the doctrine of the Church then constantly resolu'd on: but they bitterly inueighed against the Ambition, Pride, Conuetsnes, and negligence of the Clergie. And more in particular M. Fox (35) confesseth that Husse beleue'd the seauen Sacraments, and (36) Transubstantiation; M. Iacob (37) addeth the Popes Primacie; wherof also sayth (38) Luther, John Husse seemeth not to withstand, but that the Monarchie of the Pope may be; yea he further there affirmeth, that Husse attributerh much to the Roman Idol. Lastly Husse being a Catholick Priest, (39) M. Iacob affirmeth, that he sayd Masse to his dying day. So manifest it is that in the Age of Iohn Husse, the publick Seruice of the Church, was the Sacrifice of the Masse, and the Religion then knowne, and beleue'd by Husse and others, was our present Roman.

Where I can not but much admire the absurditie and beggerie of M. Fox and others, in (40) registring Iohn Husse for a most holie Martyr of their Protestant Church, and further (41) affirming, that It can not seem otherwise, but that Iohn Husse, and Hierom of Prague, are without al controuersie, the two witnesses &c. wherof the Prophet speaketh properly and exprestly in this place, to wit, of the Apocalipse: wheras it is most certain that Husse was condemned and burned, chiefly (42) for his vrging of Communion to the Lay-people vnder both kinde, and for maintayning Wiclifs seditious Doctrine against Princes, Priestes, and Bishops if they committed mortal sinne; in other poynts of Faith liuing and dying a Roman Catholick. In the Age precedent to Iohn Husse liued Iohn Wicliffe, who was a Catholick Priest, (43) even the Parson of Lutterworth in Lecestershier, who according to M. Stow (44) first inueighed against the Church, for that he had been depriv'd by the Archbishop of Canterburie, from a certain Benefice &c. And hauing vpon this occasion seuered himself from the Church in which he formerly was, He with his Disciples went barefooted, and basely clothed in coorse russet garments downe to the heeles; and, (45) seem'd to contemne al temporal goods, for the loue of eternal riches; adioyning himself to the begging Friars, approuing their pouertie, and extolling their perfection: Reteinyng stil his former Catholick opinions concerning (46) Holie-water, (47) the Worshipping of Relicks and Images, the (48) Intercession of our B. Lady S. Mary, the (49) Rites and Ceremonies of the Masse, wherof (50) Præbians (an Heretick who liued neer the same time) sayth: Iohn Wicliffe, in his booke of Apostacie, and eighteenth chapter, alloweth al the Rites of Masse from the beginning almost to the end &c. (51) Wicliffe himself calleth Extreme Vnction a medicine to cure sinne; as appeareth (sayth he) Iames. I And he affirmeth that it is made with oyle of oliue consecrated by a Bishop: (52) yea he els where numb'reth and mentioneth al the seauen Sacraments: And lastly in his epistle to Pope Urban (written not three yeares before his death) endeavouring to purge himself to the Pope, he plainly acknowledged that the Bishop of Rome is the Vicar of Christ vpon earth: Adding thus further, If I haue erred in anie of these poynts, I wil submit my self to

- (34) In his Appendix to the 5. booke of the Church parts. 1. p. 87.  
(35) Aff. Mon. p. 216.  
(36) Aff. Mon. p. 209. & 197.  
(37) Def. of the Churches &c. p. 13. And Aff. Mon. p. 217. 216.  
(38) In Assertionibus 11. 30  
(39) Def. of the Churches &c. p. 13.  
(40) Aff. Mon. p. 190 & 241. And D. Downham of Antichrist. p. 40.  
(41) In Apoc. c. 11. p. 249.  
(42) See Simo de Poyon vpon the Catalog. of Doctors. p. 159. Fox Aff. Mon. p. 230. Osiand. cent. 15. p. 469.  
(43) Stows Annales p. 464.  
(44) Ib. p. 425  
(45) Ib. p. 426  
(46) Pricile de Blasph. c. 17  
(47) Pricile de Euchar. c. 9.  
(48) Serm de Assumptione.  
(49) De Apostasie c. 18.  
(50) In Professione fidei. c. 28.  
(51) In 1. ad Cor. c. 1.  
(52) In Po. stilla super ca. 15. Marci, and super. 1. Cor. 1.

(53) Cent. 6.  
10. 11. p. 439.

(54) In dila  
luelli. p. 263.

(55) Fulk de  
fucceffione Ec-  
clef. com. Sta-  
ples. p. 332. 333.  
Spark. in his

Answer. to Al-  
bines p. 38.

Abbot against  
D. Hil. p. 57.

More in his  
2 ables. p. 173.

(56) Aft. mon.  
p. 618.

(57a) Aft.  
Mon. p. 41.

(57b) Illiri-  
cus in Canul.

Test. veritatis  
p. 731. 732.

74. 745.

(58) Simons  
on the Reuel.

p. 165.

(59) In Iesuit.  
part. 2. rat. 3.

p. 270. Fox  
Aft. Mon. p.

628.

(60) Against  
Rhem. Test. in

Math. 19. f. 38.

Parkins in his  
Reform. Cath.

p. 241.

(61) Chronogr.  
p. 94.

(62) Aft. mon.  
p. 41. 629.

(63) In Iesuit.  
part. 2. p. 270.

(64) Vriberg.  
in chron. Ar.

1212.

[65] In ep. 144  
p. 450

(66) Against  
Symbolizing

part. 1. c. 3. p.  
162.

(67a) De Ec-  
clesia p. 124.

(68a) Of the

correction even by death if necessitie so require. By al which we may see that John Wiccliffe in al the former poynts (now contradicted by Protestants) was wholly Catholick; As also the Age wher in he liued: A truth so euident, that oslander (53) confelleth that, Wiccliffe had no companions of the same time, who might brotherly admonish him &c. and D. Humfrey (54) acknow- ledgeth that, in these last times, he was almost the first Trumpeter of this Gospel of Protestants. So little did the fame or infamie of Protestancie sound in the Christian world at Wiccliff's first beginning.

In the Age before John Wiccliffe liued the Hereticks *Albigenses*, who because they were in opinion and Sect wholly (55) agreeing with the Wal- denses, and only differing in Titles and Names according to the diuersitie of places and times wher in they liued; I wil therefore, omitting them, come to the Waldenses, who receiued their name from Waldo a Catholick Lay- man, (56) a rich Marchant of Lyons, and one so vnlearned (sayth M. Fox) that he gaue rewards to certaine learned men to translate the holie Scriptures for him, and certain other workes of the Doctours: by which he did conserue the forme of Religion in his time, to the infallible Word of God: wherupon (sayth M. Fox Further). (57a) speaking of the doctrine and name of those which are called Waldenses. But Waldo being destitute of al ordinatie calling, and despayring to obtayne it from the Church of Rome (out of which he was gone forth) contemning the same, he taught that (57b) Lay-men and women might con-secrate (the Sacraments) and preach: for the practice wherof the Waldenses and *Albigenses* were (58) excommunicated by the Pope: And yet this their reuolt from the Roman Sea notwithstanding, (59) D. Humfrey and M. Fox do both grant, that Waldo did forsake al things, that being poore he might follow Christ, and the Euangelical perfection, which D. Fulk (60) and M. Parkins reiect for Popish: In so much that (61) Pantaleon affirmeth, that he and his followers were a very order or Protession of begging Fryars, wher- upon according to M. Fox, (62) they were called, *The poor men of Lyons*, professing, as (63) D. Humfrey vrgeth, a kind of Monastical life; wher in they were so forward, that they afterwards made (64) meanes to Innocentius the Third then Pope, to haue their order by him confirmed, but could not preuaile: It is further confessed by (65) Caluin, that they beleued the Real presence, and by (66) M. Parker that, they retained the signe of the Crosse in the blessing of their meates. And (67a) Morgensterne speaking vnto them, sayth: You confirme the decree of Antichrist concerning the number of the sacraments; though that you haue also often done in other articles; as in the Doctrine of Single life, of Powes, of the sacred Scripture, of good Workes, of Iustification, Baptisme of Children, and Purgatorie.

Now from these premises it euidently ensueth, that Waldo, immediatly before his Apostacie, was a Roman Catholick, and not a member of anie other Church to him then knowne, or in being; and so his first proceedings are confessed by (68a) Crispinus to haue been in time of thick darknes (of Popesie) and as a first and bilsle beginning, of the instauration of the Christian Religion, to wit, the protestant. So yndoubted it resteth, that the Religion

Effaue of the Church p. 338.

uniuersally and publickly professed in the time of Waldo, was not anie Protestant, but the Roman Religion.

In the same Age liued *S. Bernard*, of whom sayth *D. Whitaker* (67b) *I do think Bernard was truly a Saint*. And other Protestants acknowledge, that he was (68b) *A verie good man*: (69) *A good Father, and one of the Laps of the Church of God*. *D. Morion* demandeth: (70) *Why may not Protestants acknowledge S. Bernard for his life a Saint, and for his doctrine a Lamp? &c.* This then, so true a Saint, good man, and clearest Lamp, was so wholly Roman Catholick, as that *D. Whitaker* speaking to vs, sayth: (71) *Bernard, whom your Church these manie yeares hath brought forth one godly man &c.* And *Gomarus* alleageath him to vs (72) *Bernard your Saint*. Yea he was (73) the *Abbot of Clavaux*, and so deare to the Pope; that *M. Bel* teareth him, (74) *The Popes deare Monk and Reuerend Abbot: Osiander and Hospinian* report, that (75) *He was the founder of a hundred and fortie Monasteries*. And *Daneus* affirmeth, that (76) *Hierom and Bernard were Monks, and Authours and fauourers of that error*. And though *D. White* (77) blush not to obiekt his Authoritie against the Popes Primacie, yet his Writings, Doctrine, and Practice were so direct to the contrarie, that therefore he is expressly reprobued by (78) *D. Fulk*, and *D. Whitaker*: The Centurists also, auouch that (79) *He worshipped the God of Maazim, euen vnto the last breath of his life, he was a most sharp defender of the Sea of Antichrist &c.* For which by other Protestants, he is tearmed (80) *An impudent Writer, beauing the Pope vp into an Idol, a corrupter of Gods honour, and preacher of Antichrist*: Yea so sincerely was he affected to the Pope and the Church of Rome, that the Centurists report him to (81) *say to the Count of Aquitaine, what soeuer is out of the Roman Church, that by Gods iudgement is of necessitie to perish, euen as those things which were out of the Ark were drowned in the Deluge &c.* As also, he that persecuteth the pope of Rome (whom the Centurists here cal *Antichrist*) he persecuteth (sayth *S. Bernard*) *the Sonne of God himself*. Neither was anie of this Papistrie noted as then to be singular in *S. Bernard*, but to the contrarie it is confessed by *M. Iewel* and *M. Whitaker*, that *S. Bernard* liued in the midst of the Popes Rout and Tyrannie: *D. Morton* as formerly, calling *S. Bernard* for his life a Saint, and for his doctrine a Lamp, to proue obiections therely arising against him, prouidently addeth that, he neither was *Saint* nor *Lamp* (83) *Simply, as vnspotted with errors, but Comparatiuely or &c. in his generation, that is, in respect of the Age wherein he liued: when a deluge of iniquities, and mist of popish superstition had ouerspred the outward face of the Church*: So truly papistical was *S. Bernard*. At this time of *S. Bernard*, liued also *S. Malachias*, of whom *Osiander* writeth thus (84) *Malachias an Archbishop in Ireland, from his childhood was giuen to learning and Religion, and at length intreated and much inforced, he vndertook to be the Archbishop of Irel. and. He was verie familiar with S. Bernard, admiring and imitating his Monachisme, and embracing popish superstitions. He worshipped the pope of Rome for God. To him verie manie miracles are ascribed &c.* So truly Roman Catholick was *S. Malachias*.

(47b) *De Ecc.*  
p. 369. &  
against Rai-  
nolds. p. 125,  
126.  
(68b) *Osiand*  
cens. 12. p. 309.  
(69) *Pasquils*  
*Retourne into*  
*England.* p. 8.  
130.  
(70) *Prot.*  
*Appeal.* p. 458  
(71) *Resp. ad*  
*Camp.* p. 105.  
(72) *Inspeculo*  
*Ecc.*  
(73) *Simon de*  
*Voion in his*  
*catol.* p. 126.  
(74) *Challeng.*  
*&c.* p. 148.  
And see *Ab-*  
*bot* in his 3.  
parte of the  
des. &c. In his  
*Aduersiment*  
thereto anne-  
xed, pag. 20.  
*Voion in his*  
*Trial of the*  
*Romane cler-*  
*gie* p. 265.  
*Tossanus in*  
*Synopsi de Pa-*  
*tribus.* p. 18.  
(75) *Cent.* 12.  
p. 309. *Hos-*  
*pini. de origin.*  
*Monach.* f. 175  
(76) 1. parte  
alt. parte cont.  
*Bellar.* p. 440.  
(77) *Vvay, re-*  
*shet true church*  
p. 388.  
(78) *Against*  
*Rhem Test. in*  
*Luc* 22. F. 133.  
*Vvhius. li. 2.*  
*cons. Dur.* p.  
154.  
(79) *Cent.* 12.  
*Col.* 1617.  
(80) *Lib. Ger-*  
*man. quo cam-*

*Sarrecusati concilij Triid. reddunt* f. 237. (81) *Cent.* 12. *Col.* 1639. (82) *Des. of the Apol.* p. 557. *Vvhis. cons. Dur.* l. 2. p. 154. (83) *Prot. Appeal* p. 458. (84) *Cent.* 12. p. 315. 276.



(85) Fox Aff.

Monu. p. 13.

Westphalus

his Apologe-

tica &amp;c. fol. 6.

Osiand. Cent.

11. p. 158. Cen-

turie-writers.

Cent. 11. col.

418.

(86) Osiand.

in ep. cent. 8 p.

101. Compers

Chron. fol. 173.

Fox in Apoc.

p. 436. Crispin-

us of the

Estate of the

Church p. 221.

Bulling. in 2.

Theff. p. 531.

(87) In Epist.

Dedic. Hist.

Sacram.

(88) Chron. f.

274.

(89) Lib. 2.

Hist. Franc.

(90) Cent. 8.

col. 570.

(91) Cent. 8.

p. 58.

(92) Chron. f.

171.

(93) Hollinsh.

Chron. at An.

735. Cowpers

Chron. at An.

724 fol. 168.

Fox Aff. Mon.

p. 118.

(94) Iesuis.

part. 2. p. 326.

(95) Prot. Ap-

peal. l. 1 p. 70.

(96) Cent. 2.

c. 1.

(97) Aff.

Mon. p. 117.

(98) Downfal.

(99) Descrip.

Brit. p. 670.

In the Age precedent to these liued *Berengarius*, who being a Catholick Priest, and the Archdeacon of *Angiers*, dissented afterwards from the Roman Church, in the Doctrine of *Transubstantiation*; which yet before his death he so fully (85) recanted, and conformed himself to the Roman Church, as that the same is plainly acknowledged by *M. Fox*, by *Westphalus*, *Osiander*, and the *Centurists*, who record his recantation *verbatim* as it was.

Before him liued the most renowned Emperour *Charles the Great*, who was so wholly deuoted to the Roman Religion, as that the same is plentifully acknowledged by (86) *Osiander*, *D. Cowper*, *M. Fox*, *Crispinus*, and *Bullinger*. In somuch that (87) *Hospinian* affirmeth, that *The Emperour* (*Charles the Great*) commanded not only by publick Edicts, that the Ceremonies and Rites, as also the *Latin Masse* of the Roman Church, and the other Decrees, Statutes, and Ordinances of the Roman Bishop should be obserued; but himself also by imprisonments, and other kinds of punishments, compelled Churches to the same. Yea such was the vnion between the Popes of Rome, and *Charles the Great*, in matters of Faith and friendship, as that, according to *D. Cowpers* (88) relation, there were Certain Bishops sent by *Adrian* to *Charles*, who held a Council in France against the condemnation of Images &c. And of the other side, whereas *Paulus* (89) *Amilius* relateth, that *Charles the Great* sent twelue Bishops vnto a Council holden at Rome by Pope *Stephen*, in confutation of the error of the Greeks against Images, the same is so true, that the like report thereof is made by the (90) *Centurie-writers*. So assured it is that this Age in the opinion of Protestants, was most superstitious and Papistical.

Before *Charles* liued *S. Bede*, whom (91) *Osiander* tearmeth a good man; and *D. Cowper* (92) confesseth, that he was Renowned in al the world for his learning and godly life: For which he was also priuiledged with the Surname of *Reuerend* (93) and by *D.* (94) *Humfrey*, is specially registred among *The Godlie men raised vp by the Holie Ghost*. *D. Morton* sayth (95) Although we deny not that *Bede* did hold diuers Romish Doctrines, yet do we find sufficient cause in his writings, why we may allow him his Title, of Venerable and good man. *M. Bale* further testifyeth, that *S. Bede* (96) was so prattised in prophane Authours, that he scarce had his match in that Age. He learned Physick and Metaphysick out of the purest fountaines: He knew the Mysteries of the Christian Faith so soundly, that for his exact knowledge both of Greek and Latin, manie preferred him before *Gregorie the Great*: There is scarce anie thing worth reading to be found in al Antiquitie, which in due places is nor read in *Bede*: If he had liued in the times of *Augustin*, *Hierom*, *Chrysostom*; I doubt not but he might haue contended for Equalitie with them: He put forth manie bookes ful of al kind of Learning. *M. Fox* acknowledgeth that, (97) He was a man of worthie and memorabile memorie, and famous learning; The whole *Latin Church* at that time gaue him the Maistrie in Iudgement, and knowledge of the holie Scripture. *M. Bel* granteth (98) that *Bede* for vertue and learning (was) renowned in al the world. And *M. Cambden* recordeth, that *Bede* (99) the singular glorie of England, by Pietie and Erudition, obtayned the name of Venerable; wrot many volumes most leardnedly. So truly godlie, learned, and renowned was *S. Bede*, euen in the iudgement of Protestants.

But now to obserue in particular, whether the Faith and Religion taught, beleueed, and practised by this so worthie a man, was Roman Catholick, or English Protestant; (100) *Osiander* (who before called him *A good man*) in expresse termes confesseth, that *Bede* was wrapped in all the Popish Errours, wherein we (Protestants) at this day dissent from the Pope: For he admired and embraced the worship of Images; the Popish Masse; Inuocation of Saints &c. In which respect also *M. Fox* (101) acknowledgeth, that he liued in great credit and esteem with the Popes of that Age, whom *M. Fulk* (102) tearmeth, Antichrists, and therupon reiecteth *S. Bede's* authoritie, saying: *The last Testimonie out of Bede, who liued vnder the Tyrannie of Antichrist, I wil not stand vpon; M. Sanders may haue great store of such.* For (103) *Bede* liued in a superstitious time, long after Antichrist did openly shew himself &c. He affirmed that, *Men vnderstood that the healthful sacrifice, auayled to Redemption both of bodie and soul euerlasting; and, (104) In some things (was) carryed away with the errors and corruptions of his time.* By which it clearly appeareth, that in the Age of *S. Bede*, the Popes of Rome were so Roman Catholick, and the external gouernment of the Church thereto so answerable, that our moderne Protestants do therefore traduce those ancient Popes for Antichrists, and their Gouernment for Tyrannie.

In the Age before *S. Bede* liued the two most famous Brethren named *Eualdi*, whom *M. Bale* tearmeth (105) *Papistical Martyrs suffering for Papistrie*. And though *D. Morton* (106) endeauoureth to obscure this by affirming; that Protestant Writers were doubtfull whether the sayd Brethren dyed by the hands of Christians or Infidels, which later himself thinketh more probable, yet this hindreth not, but, according to his Brother *Bale*, and *Osiander* cited by himself, that they dyed for our Roman Faith. Yea so little was this doubt, that *D. Morton* himself sayth: *If notwithstanding (Catholicks) shal insist in their clayme of these Two, suffering death in mainenance of Papal Iurisdiction ouer forraine Churches, miserable wil be their issue; especially considering that we haue manie Twos to oppose against these, euen a thousand and two hundred religious Britans, who in a resolute resistace of that Iurisdiction and Authoritie of Austin the Legate of S. Gregorie, dyed vnder the hands of Pagans, and (as Galfrid speaketh) suffered Martyrdome.* But to omit that Protestants (107) themselues charge this *Galfrid* with vntruth; and too too childish errours, wherof his owne (108) writings wil be best witnesses, as also that *D. Morton* doth vntruly and vnderferuedly, referre the death of these religious Britans, occasionally to *S. Augustin*; I can not yet but obserue the greatest penurie of ancient Protestant Martyrs, when *D. Morton* is glad to clayme for such, those who liued and dyed Catholick Monks, euen the Monks of *Bangor*: So great a *Bangor* doth our Doctour make, in making Protestants Ministers and Martyrs of Religious Monks.

[100] *Cen. 8.*  
p. 58.  
(101) *M.*  
*p. 1. 8.*  
129.

(102) *Reten-*  
*time ag. Bris-*  
*son p. 278.*  
(103) *Against*  
*Rhem. T. 1. 11.*  
*Heb. 10. 11.*  
(104) *ib. in x.*  
*Pet. 3. 19.*

(105) *In Catal.*  
*Scrip. &c. Cen.*  
*14. p. 145. Osi-*  
*ander. Cen. 7. p.*  
*559.*  
(106) *Prot.*  
*Appeal p. 67.*  
68.

(107) *Carsh-*  
*vrights in his*  
*2. Reply. part.*  
*1. p. 475.*  
(108) *See l. 8.*  
*c. 19. & l. 9. c.*  
*4. & l. 10. c.*  
*3. & l. 12. c. 4.*  
*&c.*

THAT THE FAITH OF S. GREGORIE AND  
S. Augustin, and whereto England was by them conuerred,  
was our Roman Catholick, and not Protestant.

## CHAPTER. IV.



Arise euen to the height or beginning of these last thousand  
yeares, and first to examine the Faith of S. Gregorie and his time:  
Concerning him D. Morton writeth (1) wee willingly cōfesse that  
S. Gregorie was an happie Father of the Faith of manie, and deliue-  
red to the sauing knowledge of Christ crucified. And as cōcerning  
our Countries Conuerſion by him, he further sayth: (2) This happines of our  
English Conuerſion to the Faith of Christ, and worthines of our Conuerter S. Gre-  
gorie, we could easily acknowledge without anie further adoe &c. And againe, our  
(Protestants) Aurbours looking on their right hand, beholding how Pagans and  
Heathnish people &c. by the light of the Gospel, through the Ministerie of Austin  
the Legat of S. Gregorie, were brought vnto the Fold of Christ, did together with  
the Angels of heauen, reioyce in remembrance of this their happines, and therefore  
called it a grations Conuerſion: And that most iustly, ſeing our sayd Conuerſion  
was confessedly from Paganisme to the true Faith of Christ; for so Hollin-  
shead testifyeth that, (3) S. Austin was sent by Gregorie to preach to En-  
glish-men the Word of God; who were yet blind in Pagan superstition. And Anno  
596. Gregorie sent Austin into this Ile to preach the Christian Faith vnto the  
English Saxons; which Nation as yet had not receaued the Gospel. Agreeably also  
hereunto sayth M. Cambden: (4) Austin hauing rooted out the Monsters of  
Heathnish superstition, ingrafting Christ in English-mens minds, with most  
happie successe conuerted them to the Faith. And the like is acknowledged by  
M. Fox (5) M. Bale, D. Whitaker, D. Cowper.

Now this Faith was so certainly the Faith planted by Christ, and his  
Apostles, that M. Fox calleth it (6) The Christian Faith (7) the Faith and Do-  
ctrine of Christ: (8) Christs Religion, and that Church, The Church of Christ,  
and The (9) perfect Faith of Christ. Cowper styleth it, (10) The right Beleeft:  
Stow, (11) The Christian Faith and (12) pure and incorrupted Christianitie.  
Cambden, (13) The true Religion of Christ. (14) Godwine, The Gospel; and  
fundrie such like.

Now this our Conuerſion to this Faith of Christ by the meanes of Saint  
Gregorie, was in truth, a Blessing so great, that (15) D. Whitaker most humbly  
thus writeth therof; we wil euer most gratefully remember that great benefite  
which Gregorie bestowed vpon vs: And, I confesse S. Gregorie to haue been a good  
and holie man &c. He was a learned and holie Bishop. (16) D. Humfrey rearmeith  
him therefore, Gregorie in name Great, and indeed Great; and M. Bel (17)  
calleth him, S. Gregorie surnamed the Great, the holie and learned Bishop of Rome.  
According to (18) M. Bale, He was the most excellent of all the Bishops of Rome  
for learning

- (1) Prot. Ap-  
peal. p. 5.  
(2) Prot. Ap-  
peal. p. 60.  
(3) Descrip-  
tion of Bri-  
tannie l. 11. c. 7.  
(4) Descrip-  
Britan. p. 104.  
(5) Aet. Mon.  
110. 111. 172.  
(6) Bale Cent. 3.  
c. 73. Cont. c. 1.  
P. Whitaker cont.  
Dur. p. 394.  
Cooper. chron.  
anno 599.  
Stow. 596.  
(6) Aet. Mon.  
p. 111. 120. 122  
(7) lb. p. 115.  
116.  
(8) lb. p. 121.  
(9) lb. p. 112.  
(10) Chron.  
anno 636.  
(11) Chron.  
p. 9.  
(12) Ibid. p. 72.  
(13) Descrip-  
Brit. p. 119.  
(14) In vis.  
Paulin.  
(15) Cont.  
Duraum l. 5.  
p. 394. 501.  
397.  
(16) Iesuls. p.  
2. p. 624.  
(17) Suruey of  
Poperie p. 187.  
(18) Cent. 1. c.  
63.

for learning and life: That against his wil, and striving to the contrarie, and at last compelled, he succeeded Pope Pelagius: That he was a learned and good man, founded Hospitals, invited Pilgrims to his Table, sent things necessarie to the Monkes of Hierusalem, and maintayned three thousand Virgins. (19) He reduced the Gorbies from Arianisme to the Church, professed himself by writing the Servant of Gods servants, that thereby he might appeare most far from al Ambition and desire of command. In like sort is S. Augustin honoured by M. Godwine (20) with the Title of our Apostle. Whereof also sayth M. Mason (21) for as much as Lethardus gathered but a few clusters, and the mayne Vintage was reserved for Austin, let vs enlarge the signification of the word, Apostle, and extend it to Austin; and moreouer (though improperly) to Gregorie and Eleutherius &c. whose proceedings towards the Prince were Christian, honest, and orderlie. They came to plant the Faith of Christ &c. They came to preach obedience &c. Their Gospel was a Gospel of peace &c. They converted People &c. They sought to build the Church &c. Yea S. Austins desire to convert the Pagans, and his dutiful respect to the Prince, deserve to be written in Letters of gold. So worthily doth this Protestant here think of S. Eleutherius, S. Gregorie, and S. Austin. And no lesse are his most deferred prayles blazed by M. Hollinshead recording that (22) Austin and his companie arrived at Canterburie, where he made his abode by the Kings permission, exercised the life of Apostles, in fasting, watching, and prayers; preaching the word of God so as manie as they could, despising al worldlie pleasures as not appertaining to them &c. Also Ethelbert was persuaded by the good example of S. Austin and his companie, and by miracles shewed, to be Baptized: The like hereof is testified by (23) M. Fox. D. Bilson also acknowledgeth that (24) Austin and his fellowes came with Religion to God, and submission to Princes. Stow reporteth that (25) S. Austin and his fellowes lived in the feare of God. And D. Godwine acknowledgeth that (26) He was a Monk of great vertue; calling him S. Austin.

But now to be satisfied, what was the Faith and Religion taught by these two so holie men, S. Gregorie, and S. Austin; or what the yniuersal and publick profession of Christians alouer the world at those times was, whether Catholick or Protestant, I wil appeale to our Protestant Doctours: Amongst whom writeth M. Bale, that (27) Gregorie burned the Church and Religion of God more then al, with more then Iewish ceremonies: He ordered the Rites of Masse, commanded Masses to be sayd over the dead bodies of the Apostles, devised Litanies and Procession, permitted the Image of the Blessed Virgin to be carryed about, confirmed Pilgrimage to Images by Indulgences for the peoples Devotions: He was maintayner of Pardons, granted Indulgences to those that visit Churches on certain dayes, made foure Books of Dialogues for strengthening Purgatorie, admitted Adoration of the Crosse, and Masses for the Dead, called Englishmen so. Romish Rites by Austin the Monk (28) who was sent from Gregorie to season the English Saxons with the Popish Faith. And (29) D. Humfrey affirmeth, that they brought into England the whole Chaos of Popish superstition. M. Harrison chargeth (30) Austin to haue converted the Saxons from Paganisme, to no lesse hurtful superstition then they did know before, making an Exchange from open, to secret Idolatrie. In so much as he (31) concludeth in playne termes, that

(19) Ibid. c. 7.

(20) Catalog. of Bish. p. 7. and See Cæd. Descrip. Brit. p. 515. &amp; 178. Bale Cant. 13. c. 7. Cent. 14. c. 13.

(21) Consecration of English Bishops p. 57. 58.

(22) Historie of Engl.

(23) Hist. Mon. p. 105. 116.

(24) of Obedience p. 57.

(25) Chron. p. 45.

(26) Vita August.

(27) Cent. 1. c. 68. &amp; c. 70.

(28) Cent. 1. fol. 3.

(29) Ioh. part. 2. rot. 5. p. 5. &amp; 627.

(30) Descrip. of Britanie before Holinsh. Chron. vol. 1. p. 27.

(31) Ibid. p. 29. 27.



18 THE PROGENIE OF CATHOLICKS

- (32) *Apologia pro canis Dominip. 33.* Augustin came and brought in Poperie. In like sort (32) M. Ascham chargeth him to be The overthrower of true Religion, and the establisher of al Popish Doctrine. D. Abbois teaching S. Austin (33) A black Monk, affirmeth, that this (34) Italian Monk brought new observations from Rome, and the English received the same: And that, this (35) Romish Priest requireth the British Bishops to be subiect to his Romish Authoritie: And, this Romish Archbishop brought in Nouelues and Superstitions, and did contaminate the Faith of Christ; Melanus; Laurentius, Iustus; al of Austins Companie, and condition. D. Fulk affirmeth that (36) Austin did not beget the Nation of English-men to Christ by the pure Gospel &c. but with mixture of mens Traditions: And that Christian Religion which he found in the Britains, he laboured to corrupt with Romish Inuentions. M. Bale auoucheth that (37) Austin entred not with the Gospel of Christian peace, but with the Banner of his Apostleship, with a Silver Croffe, Litanies, Images, painted Pictures, Reliques, and Ritual bookes. And that (38) King Ethelberr first of al Englishmen receiued of Gregorie the First, Bishop of Rome, by Austin, the opinion of the Roman Religion, with al imposture or deceit; and dyed the One and twentieth of his receaued Papisme. As also that (39) Austin brought in Popish Monkerie, and besides the Popes Traditions (a Heretical mouth) brought nothing but mans dung (40) Austin the Roman brought hither Romish rites without sound doctrine: The King receaued Romanisme with the annexed idolatries: He brought in Monks, Altars, Vestments, Images, Masses, Chalice, Croffes, Candlesticks, Banners, Holie (as they cal them) Kessels, holie Water, and Bookes of Roman Customes: Thorchiefest studies were about the oblations of Masses. (41) Yea Austin disposed al things in England to the forme of the Synagogue of Rome, and made Englishmen honourers of the Pope. Finally (42) Austin by his interpreters taught our people the Papisfical Faith. Wherupon D. Fulk teachmeth our (43) Conuersion from Infidelitie, our peruerfion. (44) And Danens calleth it, The inebriation of the whore (of Babilon) mentioned Apoc. 17. Concerning these two last testimonies of D. Fulk and Danens, D. Morron sayth (45) These Apologists with more art then truth, do obiect vnto vs, our owne Ambours calling it a peruerfion and inebriation, herein peruerting their direct meaning, and propounding their testimonies as spoken absolutely concerning euerie particular point of Roman Faith, which was only respectiue, and restrainedly intended: But as this Glosse is only his voluntarie Imagination, and indeed a direct peruerting of his owne Brethren: so is it sufficiently confuted by so many Protestant Doctours last cited, and next following, who most agreeably confesse, that the Faith (speaking in general) taught here by Austin, was the Popish Faith, the whole chaos of Popish Superstition: Yea Poperie is selfe.
- Wherfore to proceed (46) M. Wotton auoucheth that, Neither was England conueried by your proud Monk Austin, but peruerred rather. And (47) D. Fulk affirmeth that, Austin an vnlearned Monk came into the Land to corrupt the sinceritie of the Faith, which the Britains had receiued &c. Yea S. Augustin was so wholly ours that (48) M. Carewright calleth him, Romish Augustino And (49) D. Willer expressly placeth Augustin and Gregorie among the first authors of superstition, and Captaines and Ring-leaders of Popish Di-

mines. Sir Edward Hobbie tearmeth him (50) Proud and insolent *Augustin*, your Great *Gregories* deligate. M. Price styleth him, that (51) Proud pette Monk *Austin*. And M. Iewel affirmeth that *Austin* was (52) Neither of Apostolick spirit, nor anie way worthie to be called a saint, but an Hypocrite, a superstitious man, cruel, bloudie, and proud above measure. M. Mason affirmeth that, His superfluitie of ceremonies might wel haue been spared. He was too forward to display the Popes Banner: and his behaviour towards the Britains was full of Pride and disdain. The (54) Centurists write: when (*Austin*) had troubled the Britan Churches Thirteen yeares, and subdued them to the Roman Antichrist hadyed &c. But (55) *Osiander* proceedeth much further, affirming that, He subdued England to the lust of the Roman Antichrist; and therefore after his death went undoubtedly to Hel, there to receaue his reward. A reward vniust, and a Sentence ouer-cruel for so great benefits as he bestowed vpon vs, euen by D. Whitakers, and other Protestants most grateful former acknowledgement. But hence it clearly appeareth that the Faith of S. *Gregorie*, S. *Austin*, and whereto England was by them conuerted, was Roman Catholick.

Neither was this pretended Popish superstition the priuat opinions of S. *Gregorie* and S. *Austin*, but the vniuersal Doctrine and beleef of that Age. Insomuch that (56) *Hospinian* confesseth that, In the Age of *Gregorie* the Great, al kind of superstition and Idolatrie as a certain sea overflowed, ouerwhelmed, and wholly ouerdrowned almost al the Christian world; No man not only not resisting, but al adding and affording rather what strength they could. And (57) D. *Whitguist* speaking of Anno Domini 659. so wholly distrusteth the Doctors of those times, that he resolutely auoucheth: He would be loath to alleage anie Counsel of that time, to proue anie thing in Controverse. So confessedly was the vniuersal Church of Christians, at the time of S. *Gregorie* S. *Austin*, and Englands Conuersion; in the opinion of Protestants, altogether Popish, Antichristian, and Romish; and indeed, the One, Holie, Catholick, and Apostolick Church, prescribed by our Creed: The Sect of Protestants during the same time, being not so much as diuised, stamped, heard-of, or being in anie, though most base, or obscurest part of the world.

Now al this, as wel of the high and most deserued prayles ginen to S. *Gregorie* and S. *Austin*, for their vertue, learning, and other singular gifts; as also, that the Faith and Religion which themselves professed, and whereto they conuerted this our Native Countrey from execrable Paganisme, was truly the perfect Faith of Christ, and pure and incorrupted Christianitie: And lastly, that this so pure Faith, was our now Roman Catholick Faith; I haue here conuincd by the testimonies and acknowledgments euen of her greatest Enemies; as namely by *Osiander*, *Danaus*, the *Magdeburgians*, *Hospinian*, *Hollinshead*, *Camden*, *Foxe*, *Bale*, *Whitaker*, *Cowper*, *Humfrey*, *Bel*, *Godwine*, *Bilson*, *Stow*, *Mason*, *Abbots*, *Fulk*, *Harison*, *Ascham*, *Wotton*, *Carthwright*, *Willett*, *Hobby*, *Price*, *Iewel*, *Whitguist*, and *Morton*; al of them Protestant Writers.

(50) In his Letter to M. Higons. p. 92.

(51) *Asfw.* 10. Leech, l. 1. c. 4.

p. 69.

(52) Reply. Art. 1. p. 181.

(53) Consecration of Eng. Bishops. p. 18.

(54) *Centr.* 6. c. 10. col. 749.

(55) *Centr.* 6. p. 290.

(56) *Hist. Sa.* cram. l. 2 p. 157

(57) Defence of the Answer to the Admonition p. 442.

THAT THE PRESENT ROMAN CHURCH AND  
Religion, continued and Flourished during the whole time of the Primitive  
Church, consayning the first Six hundred yeares after Christ.

## CHAPTER. V.



Having thus prooved the confessed being, and publick general practice and profession for these last thousand yeares, of our Roman Faith and Religion; I wil now endeavour the selfe same proof and confirmation for the first Six hundred yeares after Christ: Which for greater perspicuitie, I wil diuide into two seuerall Stations or times; The First, from *Constantin the Great*, to *Gregorie the Great*; the Second, from *Christ* and his Apostles, to *Constantin* againe.

In which behalfe I find it affirmed by (1) *M. Brocard*, that *The Pope* fel from *Christ* in the time of *Syluester* ( who lived with *Constantin* ) and that for a Thousand two hundred and sixtie yeares, the Church was oppressed and troden downe by the Papacie, euen from *Syluesters* time to these dayes. In like sort auoucheth *M. Brightman* (2) that euer since the time of *Constantin the Great*, *Rome* hath been the whore of *Babylon*, and the *Roman Bishop* hath been the Beast, and Antichrist (3) And againe sayth he: As above we haue made manifest, it necessarily followeth, since the time of the *Heathen Emperours*, the Pope of *Rome* to haue been that greatest Antichrist, of whom the Scriptures haue so diligently forewarned, and the Cittie of *Rome* from that time, to haue been the Whore &c. foretold in the *Apocalypse*. *M. Leigh* (4) addeth hereunto that, The Popes euer since the first Three hundred yeares after Christ haue ben Diuels. But no man speaketh more plainly then *M. Napper* ( whom (5) *M. Den* tearmeth a learned Writer, and an excellent man ) This so learned a Writer plentifully acknowledgeth (6) that Between the yeare of Christ 300. and 316. the Antichristian and Papistical raigne began, raigning vniuersally and without anie debatable contradiction 1260. And that (7) Euen 1260. yeares, the Pope and his Clergie, hath possessed the outward visible Church of Christians. (8) Neuer suffering for the space of 1000. yeares after Syluester the First, anie to be seen vouchable or visible of the true ( Protestant ) Church &c. I wil not here stay to confute the wilful vanitie of *D. Morton*, who for his best answer to this so cleer testimonie of *M. Napper* writeth thus (9) But this witnes ( alas for the darkness of Iudgement of these Apologists ) speaketh not of the whole Profession of the *Romish Church*, but only of one article predominant therein, namely the Doctrine of Popedom &c. But seing he speaketh in general of the outward visible Church of Christians, which includeth al Poynts beleued by that Church; and that the same Church during the sayd time, was so wholly possessed by the Pope and his Clergie, that not so much as anie one of the Protestant Church was then to be seen, I may more iustly say: Alas for want of honestie, or learning, or both in *D. Morton*. And this the more I might inculcate, seing

(1) Upon the  
Reuel. f. 110.

(2) In Apoc.  
p. 462.

(3) Ibid. p. 471

(4) Great Bri-  
tains great  
Delinerie f. B. 2

(5) Upon the  
Reuel. p. 262.

(6) Upon the  
Reuel. p. 68.  
And See p.

43.

(7) Ibid. p. 145

(8) Ibid. p. 239

(9) Protr. Ap-  
gale p. 72.

his owne guiltie Conscience at last bewrayeth himself saying (10) *If one of our Adversaries themselves (when six of their principal Discourses were produced against him) was licenced to except against them &c. how much more lawfull might it be for vs. to deny the testimonies but of two Authours, not of eminent note for Learning and Iudgement &c.* So willing indeed is M. Doctour to detract from the Authoritie and testimonies of his owne deare Brethren, M. Napper, and M. Brocard: And where he would gladly mince the matter, by affirming that they were but Two, the perusal of this Chapter, and other parcels of this booke, will clearly discover, that there were manie more Twos of this opinion. Wherefore to proceed, M. Brightman (11) thus vrgeth Bellarmine: *As concerning the continuance of the Apostacie (from the true Faith) we haue learned by the Apocalypse that the same hath prevailed more then 1260. yeares, and that more cleerly then anie of your subtilties can euade.* (12) And againe: *Antichrist hath reigned from the time of Constantine the Great, to this day; whereof the Apocalypse affordeth such Demonstrations, as neuer anie Iesuit can confute.* Yea (13) further: *The Pope of Rome is the Beast, which 1300. yeares receiued power &c. therefore from 1300. yeares he is the Antichrist.* So certain it is, by M. Brightmans strongest Demonstrations, grounded vpon Scripture, that the present Roman Religion, hath continued for these last 1300. yeares; during which time the Pope in his opinion hath reigned as Antichrist.

Answerably herevnto (14) D. Fulk relateth, that some Protestants haue written that the Pope hath blinded the world these manie hundred yeares; some say 1000. some 1200. some 900. &c. And (15) Winckelmanus speaking of the beginning and end of the Churches persecution by Antichrist, reporteth that there are some Protestant Writers who make the end Anno 1517. when M. Luther first began, and so the beginning should be Anno 257. others place the end Anno Christi 1521. when Luther at the Assemblies at Wormes excellently gaue testimonie to the truth; and so the beginning should be from Anno Christi 261. &c. (16) Danaus also, speaking of Antichrists first coming, confesseth that some Protestant Writers teach, that he came in the Yeare 1000. others 500. others 400. from Christs birth. So clear it is, that the Pope of Rome, for these 1300. yeares, in the opinion of Protestants, hath reigned as Antichrist.

But as the Popes for these last 1300. yeares, are thus censured for Antichrists, so are the most ancient and first Christian Emperours, condemned for Papists and fauourers of Antichrist. For though D. Morron, speaking of the Popes authoritie, affirmeth that it hath been (17) often and notoriously contradicted in Antiquitie &c. by right Christian and renowned Emperours: Yet M. Brightman speaking of the verie first most ancient and Christian Emperours auereth the contrarie, saying (18) *Into which Catalogue come Constantine the Great, Constantius, Constant, Constantin; and their Sonnes, Iulian, Iouinian, Valentinian, Gratian, Valentinian the Second, Theodosius &c. for these then reigning, the Beast was notably defended, and his dignitie much increased.* Agreeably sayth (19) D. Fulk: *I neuer ment to acknowledge the Emperours Constantine, Iouinian, Valentinian &c. to be such as I would wish for: For both in their Religion and manners, diuers things are found, which I could wish had been more agreeable to the Word of God. So that for the second 300. yeares*

(10) Ibid. p. 662.

(11) Apoc. p. 503.

(12) Ibid. p. 539.

(13) Ibid. p. 477.

(14) Against Stapler, &amp; Marial. p. 25.

(15) In Apoc. p. 263.

(16) De Antichristo. p. 96.

(17) Pross. Appeal. p. 662.

(18) Apoc. p. 344.

(19) Reioynd. so Briffow. p. 2.



after Christ it resteth eident, and for such acknowledged, that *The Pope and his Clergie, possessed the outward visible Church of Christians; neuer suffering for 1000. yeares after Syluester the First, anie to be seen vouchable or visible of the (Protestant) Church.* For which verie cause al the Popes of those Ages are censured for Antichrists, and the verie first Christian Emperours, for their fauourers and defenders.

To make now the like trial of the Roman Churches Continuance, and her vniuersal and publick profession and practise of her Faith and Religion for the first 300. yeares after Christ, to wit, from his blessed Apostles to Pope Syluester the First, and Constantine the Great: Whereas our Catholick Writers do often object the Custom of the ancient Fathers in prouoking the Hereticks of their times with the Succession of the Roman Bishops, according to the example of *Irenaeus, Cyprian, Tertullian, Opratus, Hierom, Augustin, and Vincentius Lyrinensis* (20) D. Fulk for his best answer, is enforced to confesse, saying: *That these men specially named the Church of Rome,*

(20) Against it was because the Church of Rome at that time, as it was founded by the Apostles, so it continued in the doctrine of the Apostles. (21) D. Reynolds being provoked in the like kind, acknowledged in like manner that, *The succession of the Roman Bishops was a proof of the true Faith in the time of Augustin, Epiphanius, Opratus, Tertullian, and Irenaeus &c.* (22) And Calvin himself setting downe our foresayd Allegation, affirmeth of Catholicks that, *They indeed set forth their Church verie gloriously &c.* They report out of *Irenaeus, Tertullian, Origen, Augustin, and others, how highly they esteemed this Succession; wherto he giueth the like answer and reason, saying: Considering it was a matter out of al doubt, that from the beginning euen vntil that time, nothing was changed in Doctrine; the foresayd Dottours took in argument, that which was sufficient for the ouerthrowing of al new errors, to wit, that the Hereticks oppugned the doctrine which euen from the verie Apostles themselves had been inuolable, and with one consent retayned. And in his book of Institutions set forth in French, he writeth expressly, that, It was a thing notorious, and without doubte, that after the Apostles Age vntil those (foresayd) times, no change was made in doctrine, neither at Rome, nor other Citties.*

In like sort sayth Zanchius (23) *In times past, the Roman Church and the succession of their Bishops, vntil the times of Irenaeus, Tertullian, Cyprian, & Some others, was (such) as that not vnderstandably these Fathers were accustomed to prouoke and cite the Hereticks of their time to her, and others such like* (24)

(23) De vera Relig. p. 148.

(24) De Ecclesiast. p. 278.

D. Whitaker speaking of certain Apostolical Churches, and amongst them of Rome by Name, collecteth thus: *From whence we vnderstand why Tertullian prouoked to these Churches, to wit, because as then by perpetual succession they kept the Doctrine of the Apostles. Agreeably to which, almost in the same words sayth* (25) D. Fulk: *The Church of Rome retayned by succession, vntil Tertullians dayes, that Faith which it did first receiue of the Apostles* (26) M.

(25) Against Purgat. p. 374.

(26) Fox his A.D. & Mon.

8. 1559.

Ridley auoucheth that, *The Patriarch of Rome in the Apostles time, and long after, was a great maintainer and Setter forth of Christs glorie; in the which, aboue al other Countreies and Regions, was preached the true Gospel, the sacraments were most duly administered &c. After the Emperours became Christians*

The Gospel there flourished most. And (27) D. Jewel freely granteth, that (27) Reply to  
*Aewel S. Austin*, as also other godlie Faibers, rightly yeelded Reuerence to the Harding. p. 246.  
 Sea of Rome &c. for the puritie of Religion which was there preserved a long  
 time without spot. And againe (28) The godlie Faibers ( of those foresayd  
 times ) ought to the Church of Rome, which then for puritie in Religion, and (28) Ibid. p. 628.  
 Constancie in the same, was most famous above al others. (29) M. Bunnie speaking  
 of the verie same times, affirmeth that, At that time, there was no Church that (29) Suruey  
 did more sincerely keep that which the Apostles taught &c. of the Popes  
 supremacie p. 85.

These so frequent, and free testimonies of our Aduersaries, for Romes  
 Continuance in the true Faith and Religion, from the Apostles vntil the  
 time of S. Austin, are so clear from al exception and further Comment, that  
 D. Morion in freed of other answer sayth (30) This general consent of our so  
 profoundly Iudicious Protestants, in appealing vnto the Primitiue Church for the (30) Prot. Ap.  
 place of the first Foure hundred and fortie yeares after Christ, thus acknowledged by peal. p. 573.  
 our Aduersaries, may wel serue for a iust reproof of their slander, who usually  
 vpbraid Protestants with Contempt of al Antiquitie; for here euen old Rome is  
 commended by Protestants. By al which it is most euident, not only that the  
 Roman Church with continual succession of Bishops, hath still continued  
 euen from the Apostles vntil the times of S. Augustin, Epiphanius, Optatus,  
 &c. which was for Foure hundred and fortie yeares after Christ; but withal  
 during the same time, for puritie in Religion and constancie in the same, she  
 continued most famous above al other Churches.

But to arise (31) M. Napper auoucheth that, During euen the Second and (31) Upon the  
 Third Ages (next after Christ) the true temple of God, & light of the (Prote- Reuelat. p. 191.  
 rant) Gospel was obscured by the Roman Antichrist himself. Whereto are And See Cens.  
 assenting (32) M. Carthwright and Bezas; And (33) M. Parker sayth: I know 2.c. 4. col. 55.  
 right wel, that within the Two hundred yeares after Christ, there were crept into (32) In Ban-  
 the Church manie idle Ceremonies &c. There began in this mixt Age, Exusflation crosis Suruey  
 of the Baptized: Consecration of the Font with oyle and Crosse: Oyle in Baptisme: c. 17. p. 343.  
 the Reseruing of the Sacrament: Exorcisme: Offring and prayer for the dead: (33) Against  
 Fasting on certain dayes, with opinion of Necessitie and Satisfaction: and the seeds Symbolizing  
 of Monkerie: See then among what weeds the Crosse grew vp, and in what a vwith Anti-  
 dunged soyle of manie superstitions! sayth M. Parker. But (34) Sebastianus christ part. 2.  
 Francus auergeth for most certaine that, Presently after the Apostles times, sec. 8. p. 128.  
 al things were turned upside downe &c. And that for certain, through the work (34) Epist. de  
 of Antichrist, the external Church, together with the Faith and Sacraments, Abrogandis  
 vanished away presently after the Apostles departure &c. in vniuersum  
 omniū flatus  
 Eccles.

M. Bunnie (35) vling al warines to acknowledge more then of necessitie (35) Treatise  
 he must, confesseth yet ( asinforced ) of the whole time since the Apostles tending to Pa-  
 to this present, that The Church of Rome hath euer continued after a sort in cification. sec.  
 profession of the Faith, since the time that by the Apostles it was deliuered to them 14. p. 89.  
 &c. And hath also in some manner preserved, and hitherto maintayned both the  
 Word and Sacraments, that Christ himself did leaue vnto vs; which surely  
 (sayth he) is a verie special blessing of God, and an euident work of the Holie  
 Ghost.

D. Field (36) speaking of the Latin or Roman Church before Luthers (36) Of the  
 Church. l. 3. c. 6.  
 6. p. 72.

appearing, affirmeth that, *It is frivolous that some demand, where our Church was before Luther began; for we say, it was, where now it is. If they aske vs which we answer, it was the knowne and apparent Church in the world, wherein all our Fathers liued and dyed, wherein Luther and the rest were Baptized, receiued their Christianitie, Ordination &c. Not forbearing to make his Title of that Chapter in these words: of the Latin Church that it continued the true Church of God til our time &c* Now it is plentifully heretofore confessed, that the knowne and apparent Church of the world for many hundred yeares together before Luther, and wherein Luther was Baptized, ordayned Priest, and a Professed Austin-fryar, was the onlie Roman, or Latin Church, which as then raigned vniuersally; the Protestant Church, during the sayd time, being confessedly latent, vnknowne, inuisible, and indeed not in being; as shal be proued at large hereafter.

- But for the surer sealing-vp of al which hath been sayd in this behalf, I desire lastly to be obserued, that whereas D. Whiteguist (37) iustly vrgeth against M. Carthwright, this general rule or prooffe of Apostolick Doctrine, saying: *For so much as the original or beginning of these names, Metropolitan, Archbishop &c such is their Antiquitie, can not be found, so far as I haue read; it is to be supposed they haue their original from the Apostles themselves; for as I remember S. Austin hath this rule in his hundred and eighteenth Epistle. And it is*
- (37) Defence  
&c. p. 371.
- (38) Ibid. p. 552. And see Suinglius tom. 2. fol. 94.
- (39) Answer to objections against the Crosse in Baptisme p. 26.
- (40) Contra Duranum l. 7. p. 479.
- of (38) credit with the Writers of our time, namely with M. Suinglius, M. Calvin, and M. Gualter; and surely I think no learned man doth dissent from them. Inlike sort sayth (39) D. Fotherby in behalf of the Crosse: *If it be but an humane Inuention, let vs know I pray you the first Inuenter of it, and when it was first decreed, and how it came so soon to be so generally obserued, which if you can not shew vs, I think we may with greater probability esteeme it to be an Apostolical tradition: And so of the contrarie according to* (40) D. Whitakers opinion, *no man denyeth, but that it much auayleth to the confuting of Heresies to know their beginning.*

- Now according to these Rules, it is so certaine, that the present Roman Religion was deliuered by the Apostles. and thus continued to vs, that (41) M. Carthwright inferreth from the foresayd Rule, *That thereby a window is open to bring in al Poperie. And, I appeale* (sayth he) *to the iudgement of al men, if this be not to bring in Poperie agayne, to allow of S. Austins Saying &c. But now a litle to obserue, what our last Refiner M. D. Morton, determineth concerning this foresayd Rule of S. Austin: Whereas D. Whiteguist*
- (41) In Puhlegu Def. p. 352.
- (42) Pro. Appeal. l. 2. p. 228.
- (43) Ibid. p. 225.
- (44) Ibid. p. 345.
- (whom M. Morton stileth their (42) learned Archbishop, and an (43) Author of worth) did formerly auouch that the sayd Rule was of Credit, even with (the Protestant) Writers of our time, namely with M. Suinglius, M. Calvin, and M. Gualter; and that he thinketh no learned man doth dissent from them: Yet M. Morton) who would take it vnkindly, and that deseruedly, to be censured for vnlearned) doth thus far aduenture directly to discredit and disauthorize the foresayd Rule, as shamefully to curtle it, both in breadth and depth: The (44) breadth (sayth he, though most vntruly) reacheth no further then vnto matters of Ceremonies and other Customes of the Church &c. secondly, the depth of the same position, if it be rightly founded, wil be found to be a

to be a truth of strong Probabilitie only, and not of an absolute infallibilitie: which is to say in good English, that the sayd Rule only concerneth trifles, and matters of smal moment, as also, that it is not a certain true Rule, but peradventure true, and peradventure false: which strongly implyeth, that our Doctour, in matters of faith and moment, now disputed between Catholics and Protestants would be loath to be squared and tryed thereby: And so in substance acknowledgeth that which he reproveth in M. Caribwright, that thereby a window is open to bring in al Poperie. So evidently in deed doth the forsayd Rule prescribed by S. Austin, and approved by so manie of the learned Protestants, strongly confirme and conuince the vninterrupted Current, and continuance of our Roman Religion, from the Apostles themselves to these our dayes.

Agreeably to the premisses (45) M. Powel expressly, and ingenuously confesseth: We can not tel by whom, or at what time (sayth he) the enimie did sow (the Papiſts Doctrine) &c. Neither indeed do we know who was the first Authour of severie one of your blasphemous opinions. (46) D. Fulk answering to the demand of the Roman Churches change sayth thereto: I answer, my Text sayth, it was a myſterie not revealed, and therefore could not be at first openly preached against &c. And though D. Whitaker taught before, that, No man denied, but that it much availed for the confuting of Heresies to have knowne their beginning, Yet the same (47) D. Whitaker is inforced to confesse, that, The time of the Roman Churches change can not easily be told; Yea to such absurdities are Protestants brought in this poynt, that, Rybanus Rhegius being vrged to shew wherein the Roman Church had changed her Faith, at last betaketh himself to this desperat boldnes, saying (48) But to conclude though it were true, that the Roman Church had changed nothing in Religion, would it therefore presently follow, that she were a true Church? I think not, sayth he. And yet I think hardly any one Protestant can be picked out so ignorant or impudent as wil openly avouch, that the Roman Church was not a true Church, when S. Paul writ vnto the Romans in these words (49) By (Christ) we receaued Grace and Apostleship, for obedience to the Faith in al Nations &c. among whom are you also the called of Iesus Christ. To al that are at Rome the beloued of God, called to be Saints. Grace to you, and Peace from God our Father and our Lord Iesus Christ. First I giue thanks to my God &c. for al you, because your Faith is renowned in the whole world &c. without intermission I make a memorie of you alwayes in my prayers &c. And, I desire to see you, that I may impart vnto you some spiritual grace to confirme you; that is to say, to be comforted together in you by that which is common to vs both, your Faith and mine. Now if the Roman Churches Faith was once thus the same with S. Pauls Faith; then if she neuer changed her sayd Faith (as this Protestant supposeth) she must needs continue a true Church.

Altho this Sun shine notwithstanding, D. Morron will needs defend his brother Rhegius herein, because (50) diuers Hereticks who liued in the Apostles times, such as were the Simonians, Basilidians, Nicolaitans, albeit they liued in the dayes of the Apostles, yet did they not professe the Doctrine of the Apostles, which sufficiently demonstrateth the infirmities of the Consequence;

D.

(45) Consideration of the Papiſts ſuppliation. p. 43.

(46) Reioynder to Briſtow. p. 265.

(47) Reſp. ad Rat. Comp. p. 101.

(48) In lib. Apologes. p. 192.

(49) Ep. Ad Rom c. 11. verſ. 5. 6. 7. 8. 9. 11. 12.

(50) Proſ. App. p. 675.



But I must confesse, I did not expect such weake Demonstrations from D. Morton; for the Consequence was not, that *Hereticks lived in the Apostles dayes, therefore their Doctrine, is the doctrine of the Apostles*; as our Doctour would abuse an vncautelous or vnlearned Reader, but as himself before thus confessed: *The Church of Rome hath not altered anie article of Faith since the Apostles times, ergo the now Faith of the Church of Rome is the same with that which was taught by the Apostles.* This Consequence is so cleer (supposing that the Church of Rome in Saint Pauls time professed the true Faith, which I haue formerly proued, and no Protestant dare deny) as that al further proof would discover no lesse tediousnes in the Writer, then the denying thereof, hath bewrayed ignorance and temeritie in M. Doctour. So cleer it is, that no Protestant whosoeuer, is able to assigne anie knowne beginning of our Roman Religion since the Apostles times.

Wherefore in playne tearmes they ascribe the beginning thereof to S. Pauls time. To this effect sayth D. Willet (51) *Therefore S. Paul calleth Papistrie a mysterie of iniquitie which began euen to work in his dayes.* M. Middleton (52) auoucheth, that we are sure that the *Mysterie of iniquitie did work in Pauls time, and fel not a sleep so soone as Paul was dead, waking againe 600. years after, when this Mysterie was disclosed &c.* And therefore no maruaile, though, perusing Councels, Fathers, and Stories from the Apostles forward, we find the print of the Popes feet &c. M. Parkins desiring (53) *To stop the mouths of Papissts, who demand of vs (sayth he) where our Church was foure-score years before Luther: They are answered (sayth he) that our Church hath been since the dayes of the Apostles, and that in the verie midst of the Papacie.* So supposing the Papacie, or Roman Church, to haue continued since the dayes of the Apostles.

Lastly the truth hereof is so certayne, that the same is acknowledged by our seuerest (54) Puritans, who speaking to the Kings Maiestie giue this wholsome persuation: *Let not your Maiestie be now deceined by the Popish Argument of supposed Antiquitie, as Ioseph was with the old and mouldie bread of the Gibeonites &c. And the rather (O christian King) take heed, because Antichrist began to work euen in the Apostles dayes.* So vndoubted, and to be supposed it is, that the Argument drawne from the longest Continuance and greatest Antiquitie is a Popish Argument; And the Doctrine of the Pope or Church of Rome was so timely working, as that it was in being euen in the Apostles dayes.

For our Conclusion then, we haue it here confessed, that euer since the time of Constantin, and Pope Siluester, which containeth some 1300 years, al Popes, and the Church of Rome, haue been so agreeable in Doctrine and Faith with our Present Pope and Church, that therefore they are al censured for Antichrists, & Rome for Babylon; the imagined Protestant Church, during the same time, not hauing anie one visibie member in the world: And not only this, but that euen our first Christian Emperours are reproued by Protestants, in regard of their very Religion, and their honouring and defending of the foresayd Popes. And as for the Roman Churches continuance from Christs time vntil the Raygne of Constantin, it is plentifully ac-

(51) Synopsie  
Centron. 2. 9.  
3. p. 56.  
(52) Papisst  
mafix. p. 193.

53. Reformed  
Cath. p. 329.

(54) Survey of  
the Book of  
common prayer  
in the Preface  
to the King p.  
18.

knowledge, that as she was founded by the Apostles, so she continued in the doctrine of the Apostles, even vntil the verie times of S. *Augustin*, who flourished almost 100. yeares after *Constantin*; in so much as during al the sayd time, the verie Succession of Roman Bishops, is granted by Protestants, to haue been a good proof of the true Faith.

And whereas S. *Austins* Rule of making al such Doctrine truly Apostolical, as hath no knowne beginning since the Apostles, is approued, and applauded by the learnedst Protestants; yet themselues likewise confesse, that the allowance of this Rule, is the opening of a window to bring in al Poperie, so truly Apostolical is the Doctrine of Papists. Adde lastly, that the Antiquitie of our present Papistrie, is confessedly no lesse gray-headed then the times of S. Paul, and the other Apostles, and the continuance thereof euer since such, as that perusing Councils, Fathers, and Stories from the Apostles, we stil find the print of the Popes feet. Now my kindest Aduocats in this so important a Plea, are no other then *Caluin*, *Suinglius*, *Zanchius*, *Danaus*, *Beza*, *Winckelmanus*, *Sebastianus Francus*, *Rhegius*, *Brocard*, *Brightman*, *Leigh*, *Napper*, *Parkins*, *Whitaker*, *Powel*, *Fulk*, *Raynolds*, *Ridley*, *Iewel*, *Bunnie*, *Carthwright*, *Parker*, *Field*, *Whitgift*, *Fotherbie*, *Willet*, *Middleton*, and *Morton*, al of them Protestant Writers, and men much renowned by their other Brethren.

A FURTHER PROOF OF THE PRESENT ROMAN Religions Continuance from the Apostles times to these dayes, is taken from the Christian belief of the Indians, Armenians, Grecians & Britains, al of them Conuerted in the dayes of the Apostles.

## CHAPTER. VI.



Tis recorded by sundrie Historiographers, and acknowledged for most true by the learnedst Protestants, that manie Heathen Nations were conuerted by the Apostles themselues to the Faith of Christ, whereof peculiar instance is given of India, Armenia, Gracia, Britanie &c. The Conuersion of India is confessed by (1) *Osiander*, and (2) *Nicolaus Phillippi* affirmeth S. Thomas to haue been their first Apostle *Chemnirius* (3) teacheth, that S. Bartholomew preached the Gospel to the Armenians. And as for the Conuersion of Greece, it clearly appeareth by Saint Pauls Epistles to sundrie of that Nation, as to the *Corinthians*, *Ephesians*, *Thessalonians*, and by the *Apocalypse* chap. 1. vers. 11. Now as concerning the first Conuersion of Britanie, it was so vndoubtedly Apostolick, as that (4) *M. Cambden* auoucheth that, It is certayne that the Britains receiued the Christian Religion in the verie infancy of the Church: In proof wherof he there

- (1) Cent. 1. p. 37.
- (2) Comment. de Regno Christi p. 45.
- (3) Exam. part. 2. p. 7.
- (4) Britannia Eccl. p. 40.

- (5) *Ibid.* p. 157. And See 24. Hal in his Apologie against the Brownists. p. 58.  
 (6) Description of Britanie annexed unto Holinshed &c. v. 1. p. 23.  
 (7) Remedio against Schisme p. 24.  
 (8) Against Rhem. Test. in 2. Cor. 12. fol. 316.

allegeath sundrie ancient Authorities: Further also teaching, that in (Britannie) flourished the Monasterie of Glasfenburie, which taketh its ancient beginning from Ioseph of Arimathia &c. for this the ancientest Monuments of this Monasterie do testify &c. Neither is there cause why we should doubt thereof. In like sort sayth (6) M. Harison, That Ioseph preached here in England in the Apostles times, his Sepulchre yet in Glasfenburie, and Epitaph affixed thereto is proof sufficient. (7) M. Henoch Clapham is so confident of the Britans conversion in the Apostles times, as that he avoucheth, that our Schismarikes may wel ask me, what assurance I haue there was a King Henrie, as demand what assurance I haue of the other? (8) D. Fulk therefore calleth them, The Catholick Britans, with whom Christian Religion had continued in succession since the Apostles times.

This then supposed, that al the former Countries were converted to Christianitie, by Christ, his Apostles, and disciples themselves: The next point to be examined is, whether the sayd Faith and Religion which as then they learned, receaved, and beleueed, and which for sundrie succeeding Ages they practised and professed, is more agreeable to the present Roman or Protestant Faith.

- And first as concerning the Indians (9) D. Philippus Nicolai relateth, that, India in sundrie places is inhabited by them in great number, who receiued the doctrine of the Gospell from S. Thomas the Apostle &c. Upon the seauenth day according to our custome they meete in the Churches, that they may be present at the sacrifices, & heare Sermons: they vse in their sacrifices wine made of dried Grapes, giuing bread, they not only giue the bodie of Christ, but also by drinking of the consecrated Chalice, they giue his blood, hauing before made confession of their sinnes &c. At the entrance of the church, like vnto the Papists, they are sprinkled with holie water; with the same rite and the same religion they burie the dead &c. praying vnto Christ for their eternal saluation &c. The Priests are so shaven vpon the head, that they haue vpon the crowne the Image of the Crosse. Amongst them there are Societies of Monks, and companies of Sacred Virgins, shut vp in seuerall houses. Chastitie is kept by al them with a great desire of honestie, abstinence, and religion &c. They strictly obserue the fasts of Aduent, and Lent &c. And In the honour of S. Thomas they keep a Festiual day: Yea he further writeth (10) of the remote Cataians of India; that they haue their chappels, in which for the safetie of their Marchants ar auayling in strang countries, sacrifice is offred with Popish ceremonies and Masses: Now by this testimonie of so learned a protestant, it appeareth that the Indian Christians first converted by S. Thomas, retayne yet and practise these Catholick poynts of Faith: The real presence of Christs Bodie and Blood in the Eucharist: Confession of sinnes before Receiuing: Sprinkling with holie water: prayer for the dead; Shauing Priests Crownes: The Image of the Crosse: Companies of Monks and Nunnes; their Chastitie and abstinence: The Beasts of Aduent and Lent: The keeping of holie dayes in honour of Saints: And lastly, The Popish Masse and Ceremonies.

- (11) *Com. 15.* p. 472. To come now to the Armenians (11) Osiander confesseth that, In the yeare On thousand foure hundred and thirtie (Pope) Eugenius then called a Council at Florence &c. To which Council the Grecians, Armenians, Iacobins assented.

M. Marbeck (12) acknowledgeth, that at the Councel of Florence the Christians of Armenia and India consented to the Roman Church, and that the Greeks agreed: And where as (13) Naclerus recordeth that Anno. 1145. The Embassadors of the Armenian Bishops, as also their Catholick, that is, their vniuersal Metropolitan, who hath vnder him more then a thousand Bishops, came to Pope Eugenius being at Viterbo, and hauing ended their journey after a yeare and a half, they offered their subiection to the Apostolical See; the same historie is mentioned by M. Symondes (14) and other Writers. And of the great agreement between the Armenians and the Roman Church we may read Gomarus (15) and (16) Villamont in his voyages printed in French. But D. Philip descendeth more particularly, and sayth of the Armenians: They haue their blemishes; For in the forme of their Liturgie mention is made of Inuocation, Intercession of Saints; and of oblation of the Sacrament: As also (18) Let the Christian Readers know this, that not only the churches of the Grecians, but also Rutans, Georgians, and Armenians, and Indians, & Ethiopians, who are become Christians, do hold the true and Real Presence of the Bodie and Bloud of our Lord, where soeuer the Eucharist is celebrated &c. And (19) agayne: There are not wanting, who think that as yet there remaine in sundrie places of Arabia some Mozarabes Christians, whom it is euident, in Africk and Spayne in former Ages, to haue embraced the Religion of Christians, not much vnlke to the Popish Rites. By al which it appeareth, that the ancient Armenians receiuing their Religion from the Apostles, do agree with vs Catholicks in Inuocation of Saints: The Real Presence: The oblation or sacrifice of Christs Bodie: In acknowledging their obedience to the Church of Rome, and in brief, in their Religion in general, not much vnlke to that of the Papis.

Now as touching the Grecians (20) Crispinus affirmeth, that, Anno. 870. the Greek and Latin Churches became diuided only for the Primacie, and diuersitie of Ceremonies: so fully did they at that time consent in al other poynts. Pofander speaking of the other Oriental Churches further remote, auerteth that, Anno 1585. the Christians who inhabit neer to Mount Libanus, became last conquered, and subiect to the Turkish Empire: Neither is that to be maruailed at, for the Christians in the East haue not sincere Religion, but are, in most part of articles, Popish. Sir Edwin Sandes (22) in his Relation of the State of Religion in the West partes of the world, auoucheth that, The Greek Church doth con- curre with Rome in opinion of Transubstantiation, and generally in the Sacrifice, and whole bodie of the Masse: In praying to Saints, and Auricular confession: in offering sacrifice and prayer for the dead, Purgatorie, and worshiping of Pictures &c. Yea the Protestant Diuines of Wittemberg do fully testify, that the Greek Church yet to this day professeth and teacheth, Inuocation of Saints, and Angels (24) Reliques (25) Worshipping of Images (26) Transubstantia- tion (27) sacrifice The signifying (28) Ceremonies of the Masse: (29) Auri- cular Confession (30) Inioyned Satisfaction (31) Confirmation with Chrisme (32) Extreme vnction (33) and al the seauen Sacraments: Also (34) Prayer for the dead (35) sacrifice for the Dead (36) Almes for the dead: & in Presar.

(12) p. 79. 89. (13) p. 78. 238. (14) p. 241. 316. (15) p. 77. And Cath. Trad. p. 197. (16) p. 93. 103. 109. (17) p. 93. 104. (18) p. 93. 109.



- (37) p. 224.  
296. 367.  
(38) p. 132.  
257.  
(39) p. 111.  
129. 135.  
(40) p. 126.  
(41) p. 129.  
(42) p. 131.  
138. 141.

(37) *Freewil* (38) *Monachisme* (39) *Vowes of Chastitie* (40) *The fast of Lent, and other set Fasting-dayes* : That (41) *Priests may not marry after Orders taken* : And lastly, to omit manie others, That (42) *the Tradition and doctrine of the Fathers is to be kept*. So plainly in al these chief Articles of Faith, doth the Grecian Church remayne vnchanged, and wholly consonant with the Roman.

But now at last to come to our Neighbours the Britans, whom we haue proued before to haue been conuerted in the Apostles times; concerning them I wil only declare two things : First, that the Faith which at first they receaued, they kept for six hundred yeares, euen vntil the coming of *S. Augustin* into England, vnchanged, and the same, in al matters of weight and substance. The Second, that the Faith and Religion which *S. Augustin* taught in England (and which is formerly confessed to haue been altogether Catholick or Romish) was the self same Faith and Religion, which the Britans beleued and professed, some Ceremonies excepted.

Now as touching the First; M. (43) *Bale* confesseth that, *The Britans being conuerted by Ioseph of Arimathea, held that Faith at Austins coming*. And (44) *There was alwayes amongst the Britans preaching of Truth, most sure Doctrine, and such Worship, as was by Gods commandment, giuen of the Apostles to the Churches* : wherupon he calleth the then Brittan Church (45) *the true Church of Christ*. D. Fulk (46) affirmeth that, *The Britans before Austins coming, continued in the Faith of Christ, euen from the Apostles times*; yea he calleth the Britans of *S. Austins* time (47) *Catholicks &c. with whom Christian Religion had continued in Succession since the Apostles time*. M. Fox (48) auoucheth that, *The Britans after the receiuing of the Faith, neuer forsook it for anie manner of false preaching of other, nor for torments*; and that (49) *Religion remained in the Britans vncorrupt and the Word of Christ truly preached til the coming of S. Austin*. But M. Middleton (50) confirmeth this poynt further by succeeding testimonies of the ancient Fathers, almost in euerie Age before that, in which *Gregorie* liued, saying: *The Religion cleerly taught in the Word of God brought hither first by Simon Zelotes* { *Niceph. l. 2. c. 4.* } *Ioseph of Arimathea* ( *Gildas* ) *S. Paul the Apostle* ( *Theodoret de Curand. Grac. affect. l. 9.* ) *al or some of them* (was) *waited stil on in the dayes of Tertullian* ( *l. cont. Iudaos* ) *Origen* (in *Ezech. hom. 4.* ) *Athanasius* ( *Apol. 2.* ) *Hilarie* ( *l. de Synod. cont. Arian.* ) *Chrysostom* ( *hom. quod Christus sit Deus* ) *Theodoret* ( *Hist. l. i. c. 10. & l. 4. c. 3.* ) *Al which Ancient Fathers speak honourably of the Church, Religion, and Prelates of Brittanie*. So exceeding far were the Britans from being changed in their Religion before the time when *S. Augustin* came into England.

Therefore to come to the second and mayne point, which is the true harmonic and agreement between the Apostolick Faith of the Britans, and the Catholick Roman Faith of *S. Augustin*, D. Morton labouring purposely to shew (51) *what, and of how great importance, the differences were between the Britan Bishops, and the Church of Rome, at Austins coming*, can only instance in the difference of Ceremonies, or ministring of Baptisme, in keeping of Easter, and in denial of Subijection vnto Austin: which though he much endeauour to proue to be matters of great importance, yet if they be considered in

- (43) Page. 111.  
of Popes. Cent.  
1. c. 70.  
(44) Cent. 1.  
c. 90.  
(45) Cent. 1. c.  
73.  
(46) Answ.  
to a Counters.  
Cath. p. 49.  
(47) In 2. Cor.  
11. 11.  
(48) Act.  
Mon. p. 452.  
(49) In his  
Protestat.  
(50) Papista.  
mistic p. 101.

- (51) Prot.  
Appeal. p. 75.

themselves, and without pertinacie in the Defenders, they may with M. Brierlie most truly be sayd to be few and smal points: And the more if they should once be compared with our other Roman Articles of Real Presence, Adoration of the Sacrament, Masse, Confession, Freewil, Merit &c. In anie one wherof D. Morton was not able to giue the least Instance of difference between the foresayd Britains and S. Austin: Wherefore to proceed in this same poynt: It is reported by Hollinshead (out of S. Bede, *hist. l. 2. c. 2.*) that S. Austin by the help of King Edilbert obtayned a meeting with the Brittainish Bishops and Doctours; where he sayd vnto them (52) If you wil obey me in these three things: That you wil celebrate Easter at the due time: That you wil minister Baptisme, wherewith wee are borne againe to God, according to the custome of the Roman and Apostolick Church: That you wil preach with vs the Word of God to the Nation of the English: Al other things which you doe, though they be contrarie to our customes, we wil peaceably suffer. In like sort sayth the (53) *Ambour of the Historie of Great Brittainie: The Brittain Bishops conformed themselves to the doctrine and Ceremonies of the Church of Rome, without difference in anie thing specially remembred, saue only in the Celebration of the Feast of Easter &c.* (54) And agayne, when they perceaued the Saxons in some measure to approue it, they began to make open Profession of it, as seeming therein to agree euen with their Enemies (the Saxons): howsoeuer otherwise in respect of language, situation, or Law of Nations, they were diuided. Yea the (55) Brittain Bishops after conference had with S. Austin, confessed that they vnderstood, that it was the true way of iustice which Austin preached: Whereupon as (56) D. Fulk acknowledgeth, Saint Austin did at the last obayne the ayde of the Brittainish Bishops to the Conuersion of the Saxons (57) Lastly D. Godwin, writing of Theodore (who was Archbishop of Canterburie some fiftie or sixtie yeares after S. Augustin) auoucheth, that vnto him, al the Brittainish Bishops, and generally al Brittainie yealded obedience, and vnder him conformed themselves in al things vnto the Rites and discipline of the Church of Rome. So evidently doth that Primitiue Faith of the Brittain in al most substantiall poynts wholly agree with that Faith which S. Austin taught vs, and which the Protestants haue fully acknowledged to be Catholick, Roman, or Popish: And yet is the sayd Faith taught vs by S. Gregorie and S. Austin, tearmed by (58) D. Cowper, the right beleefe: And by (59) M. Fox, the perfect Faith of Christ (60) and the true Faith of Christ: And thus from the premisses it necessarily followeth, that our present Roman Religion, being so consonant, or rather the same with that first Faith, which the Indians, Armenians, Gracians, and Brittain, receiued from the Apostles themselves, that therefore no lesse ancient, or continuing is our Roman Religion, then the Religion of the Apostles.

M. Brierly hauing produced diuers testimonies of Protestants, in proof that the Indians, Gracians, and Armenians were conuerted to the Faith of Christ in the Apostles times, as also, that the remnant of Christian Religion which they yet preserue, is Roman Catholick, not Protestant: M. Morton directing a large Reply hereto, doth not so much as answer to any one of the

(52) Bede *hist. l. 2. c. 2.* Hollinshead vol. 1. p. 103. Godwine in his Catalogue of Bish. p. 6. (53) l. 3. c. 133. p. 133.

(54) Ibid p. 219. And See Cædmon's Brit. in English. p. 578.

(55) Bede *hist. l. 2. c. 2.* Hollinshead vol. 1. p. 101.

(56) Confut. of Purgat. p. 335.

(57) Catalogue of Bishops p. 11.

(58) Chron. f. 161.

(59) M. Mon. p. 112.

(60) Ibid. p. 124.

(61) Prop.  
Appeal. p. 79.

foresayd testimonies of his Brethren, *Osiander* excepted; of whom he sayth:  
(61) We approue not *Osianders* censure &c. concerning the Christians in Mount  
*Libanus*, tearming them Popish, for some flying speach. But he may now aswel  
say, we do not only not approue *Osianders* censure, but neither the Censures, and  
opinions of *D. Philip*, *Nicolas*, *Gomarus*, *Willamont*, *Crispinus*, the *Diuines*  
of *Wittemberg*, *Cambden*, *Harison*, *Hollinshead*, *Hal*, *Clapham*, *Fulk*,  
*Marbeck*, *Symondes*, *Sandes*, *Bale*, *Foxe*, *Middleton*, *Godwine*, and *Cowper*;  
al of them Protestants, and yet al of them thus affording their helping hands,  
for the proof of our agreement in Faith and Religion, with the Doctrines  
deliuered by the Apostles themselves.



THE SECOND

*Printed*



THE SECOND BOOKE,  
WHERIN IS PROVED  
THROUGH AL THE CHIEF ARTICLES  
OF RELIGION, AND THAT BY THE  
Confessions of Protestants, that the same Faith  
Which is now taught by the Roman Church,  
vvas anciently taught by the Primitiue  
Church of Christ.

THAT GENERAL COVNCELS DO TRVLTY  
*represent the Church of Christ: And of the Credit and  
Authoritie giuen by Protestants to the  
sayd Councels.*

CHAPTER I.

**A**S in Politick gouernement, our Parliament, consisting of Prince,  
Peeres, Knights, and Burgeses, doth truly represent the whole  
Bodie of the Common-wealth; and withal is endowed with  
ful power and authoritie to enact and establish Lawes, which  
euerie particular Subiect is bound to obey and obserue: So in  
gouernment Ecclesiastical, a General Councel, consisting of the Head of the  
Church, the Bishops, and Pastours, doth truly represent vnto vs the whole  
Bodie of the Church itself; and in like sort is enriched with plenarie power  
and vertue, to create Deerees and Statutes, which may bind the soules and  
consciencs, of euey particular member of the sayd Church.

To which purpose D. Whitaker confesseth expressly that (1) *The Church* (1) *De Conci-*  
*is represented in a General Councel.* And agayne (2) *Neither is that speach* *lib. p. 1. 10.*  
*alroge ather to be disliked, that a Councel is the Church Representative.* M. Ridley (2) *ib. p. 19.*



(3) *Act. Mon.*  
p. 1188.

(4) *Perpetual*  
*Gouernement.*  
p. 321.

(5) *Ib. p.* 372.

(6) *Ib. p.* 370

(7) *Ib. p.* 372.

(8) *Ib. p.* 374.

(9) *In Con-*  
*cil. Theol.*  
par. 2. p. 1.

(10) *Ib. p.* 3.  
And see l. 1.  
*Epist.* p. 111.

(11) *Ecc. Pol.*  
p. 27.

(12) *Ib. p.* 28.

(13) *Ib. p.* 28.

(14) *Modest*  
*Examination*  
p. 110.

(15) *Act.* 15.  
2. &c.

(16 a) *Prohibe.*  
in his *Def. p.*  
661. Carthw.

16. & p. 678.

Raynold. in  
his *Confer. p.*  
254 255 Bil-

son in his *Per-*  
*pet. Gouern. p.*  
373.

(16 b) *Bilson ib.*

p. 372. 373.

374. *Ridley*

*Act. Mon. p.*

1188.

(17) *Ad Acta*

*Colloq. Montif-*

*bel. Resp. p. 1.*

p. 2.

(18) *Pres. to*

*Eccl. Pol. p.*

28. 21.

(19) *Divers*

*Degrees of Mi-*

*nisters in his*

*Epistle to the*

*Ministers of*

*the Low-comm-*

*unies. B. 3. fine*

further avoucheth that (3) Councils do indeed represent the vniuersal Church, and being so gathered together in the name of Christ, they haue a promise of the guift, and guiding of his Spirit, into al truth. And the same Doctrine is proued by D. Bilson saying (4) As in Civil Politie, not al Persons are called together, but certayne Chiefe to represent the State, and consult for the whole Common-wealth: So in the Gouernement of the Church, it is as sufficient in right, that some of euerie place excellling others in dignitie, should be sent from euerie Realme far distant; and by that meanes, they had the consent of the whole world to the Decrees of their Councils.

The Council thus liuely representing the Church, it is herevpon further granted by D. Bilson, that, as (5) To haue no Iudge for the ending of Ecclesiastical contentions were the viter subuersion of al peace: so, according to him (6) Synods (are) an external iudicial meanes to discern error; the same being as he teacheth (7) strengthened with the Promise of our Sauour; and accordingly obserued by the ancient Fathers, who, sayth he (8) In al Ages, aswel before, as since the great Council of Nice, haue approued and pratised this (course) as the surest meanes to decide Doubts. With whom agreeth Melancthon saying (9) Let them assemble General or National Councils &c. Because it is written: Tel the Church. This was the custome in the Church from the verie beginning &c. And Councils are the proper Iudgements of the Church. And (10) It is requisit that there be Iudgements in the Church; neither can other Nations but be standalized if they shal heare that we refuse the Iudgements of al Synods.

And wheras some object, that Councils may erre, M. Hooker (11) answereth therto himself, and further concludeth that (12) The wil of God is to haue vs do whatsoeuer the Sentence of Iudicial and Final Decision shal determine; yea though it seeme in our priuate opinion to swarue vtterly from that which is right &c. And that without this, it is almost impossible we should auoyd confusion, or euer hope to attayne peace. And this Sentence, sayth he (13) is ground sufficient for anie reasonable mans conscience to build vpon, whatsoeuer his owne opinion were, as touching the matter before in question. The same truth is taught by his dearest friend D. Couel assuring vs, that, If (14) Synods want, the Church neither at anie time was, nor indeed can safely be without Tempests, yea fundrie Protestants, do ioyntly teach and gather from the Council of the Apostles mentioned in their Acts (15) the necessitie of Councils (16 a) for the deciding of Controuersies; and further acknowledge the preface and assistance of the (16 b) Holie Ghost in direction of them into al truth.

From hence it is, that fundrie Protestants do nothing doubt, to submit chemselues and their writings, to the Iudgement and Determination of a general Council. So their learnedst Beza in a Preface (17) to one of his books, thus submitteth himself: Let al these be submitted to the Iudgements of al true Doctours and Orthodoxal Diuines, and especially of a free, holie, and lawfull Synod (if God shal grant it at anie time) M. Hooker testifieth that (18) M. Beza in his last book but one, professeth himself to be now wearie of such combats and encounters, whether by word or writing, inso much as he findeth that Controuersies are thereby made but brawles, and therefore wiseth that in some common lawfull assemblee of Church, al these strifes may be at once decided (19) I hartily wish

(sayth D. Sarania) that there may be a general Council, that as it becommeth me, I refuse not to be iudged of my Iudgement: But if otherwise &c. Let vs expect the Iudgement of God. And another Protestant Writer testifieth of himself, and of his other Brethren, that (20) *The learned and greatest men among them, do protest to submit themselves to a general and free Council.* In like sort D. Suiclif auoucheth in behalf of Protestants in general, that (21) *It is false that (Protestants) wil admit no Iudge but Scriptures: For we appeale.* (sayth he) *stil to a lawful general Council &c.* And, *In the meane time we content ourselves with National Councils, and their Determinations.* As also (22) *Private men do submit themselves to the Determination of a free general Council, and in the meane while to their National Churches.* Lastly the authoritie of general Councils is so great, and the scandal in contemning them so offensive, that a Protestant Writer ingenuously confesseth that (23) *A man can not now adayes read the writings of the ancient Fathers, nor the Histories of the Apostolick Churches, no not the holie Scripture it self, without finding verie manie ceremonies and fashions of speaking, not used among the Protestants of France; from whence it hapneth that manie do change their beleeve, being offended at the contemning of Councils &c.*

From al which I wil briefly conclude, that seing by the free testimonies of so manie of the learned Protestants both strangers and neighbours, General Councils do truly represent the Church of Christ, and are the surest meanes for the deciding of Ecclesiastical Controversies, being therein directed, and inspired by the Holie-Ghost himself, and so freed from errour in the decrees of Faith and manners: And seing also for these strongest Reasons, Protestants pretend to submit themselves, their writings, and their doubts finally also, to their Determination; that therfore for the decision of Controversies in Religion, Catholiks and so manie learned Protestants do ioyntly agree herein: That the Authoritie of Oecumenical Councils is sacred, infallible, and most powerful, and for such, acknowledged and respected by the humble submission thereto, of either Partie.

(10) *Author of Cath. Traditions p. 57. And see Hospin. Concord. Discord fol. 186.*  
 (21) *Renieu of Kellifons Survey p. 42.*  
 (22) *ib p. 102.*  
 (23) *Cath. Traditions p. 58.*

THAT THE ARGUMENT DRAWNE FROM  
 the Authoritie of the Primitiue Church of Christ, and of her Deftours  
 & Pastours, is an Argument of force; And for such  
 approved by sundrie learned Protestants.

## CHAPTER II.



Here is no period, or difference of time, wherein the Church of Christ hath more gloriously shined, either for puritie, of Faith, or Sanctitie of life, then during the time of her primitiue being: which, according to the accompt (1) of the learnedst Protestants, extended itself to the full teatme of the first six hundred years, after Christ our Sauour his glorious Ascension: In greatest confidence whereof D. Jewel (whom M. Mason (2) stileth and esteemeth a Jewel) made

(1) *Jewel in his Sermon at Pauls Crosse And in his Reply p. 1. Humfrey. in vita. Iuelli p. 123. 124. Parker Resp. 48. Rationes Campani. p. 90.*  
 (2) *Consecration of English. Bishop. p. 267.*

his so aduenturous a Challenge, which he publicly exclaimed at *Pauls Crosse*:  
*O Gregorie, O Austin, O Hieron, O Chrysostom, O Leo, O Denis, O Anacle,*  
*O Celsus, O Paul, O Christ!* If we be deceaved, you haue deceaved vs; this you  
 taught vs &c. And, As I sayd before, so I say now againe, I am content to yeald  
 and subscribe, if anie of our learned Aduersaries, or if al the learned men that  
 be alive, be able to bring anie one sufficient Sentence, out of anie old Catholick  
 Doctour or Father, or out of anie old General Councel &c. for the space of 600.  
 yeares after Christ, which maketh agaynst anie one of 27. Articles by him  
 there repeated and defended. And this he protested to preach, not as carryed  
 away with the heate of Zeale, but as moued with the simple truth.

This proffer of D. Iewel was so pleasing to D. Whitaker, that he most  
 valiantly renewed it, in behalfe of al Protestants. (3) saying to our glorious  
 Martyr Campian: Attend, Campian, the speech of Iewel was most true and  
 constant, when prouoking you to the Antiquitie of the (first) six hundred yeares,  
 he offered, that if you could shew, but anie one cleare and playne Saying, out of  
 anie one Father or Councel, he would grant you the victorie. It is the offer of  
 vs al. The same do we al promise, and we wil performe it. With like courage

(3) Resp. ad  
 Rur. Cap. p. 50.  
 And see p. 9.

(4) Of the  
 Church l. 5, in  
 his Appendix  
 thereto Part. 1.  
 p. 33.

(5) Prot. Ap-  
 peale p. 354.

(6) Protest.  
 Appeale p.  
 573-574.

steppeth forth (4) D. Field: We say (sayth he.) with Bishop Iewel in his worthe  
 Challenge, that al the learned Papists in the world, can not proue, that either Gre-  
 gorie, or Austin, held anie of these twentie seauen Articles of Popish Religion  
 mentioned by him. Neither wil D. Morton yeald a foot herein, stoutly  
 saouching: that (5) It hath been the common and constant profession of al  
 Protestants, to stand vnto the Iudgement of Antiquitie, for the continuance of the  
 first foure hundred yeares and more, in al things. Yea he further publicly pro-  
 fesseth that (6) Protestants in oppugning Doctrines which they cal new and  
 not Catholick &c. are so far from suffering the limitation of the first 440. yeares,  
 that they giue the Romanists the scope of the first five hundred or six hundred yeares,  
 as our Aduersaries themselves do acknowledge. For D. Stapleton writing of the  
 opinion of Luther, Caluin, and Melancthon, sayth, that they did yeald vnto the  
 tryal of truth, by the testimonie of Antiquitie for the space of the first fivie or six  
 hundred yeares. M. Campian a Iesuit, reporting the Challenge of Bishop Iewel for  
 the mayntenance of these Articles, which he then propounded for Catholick, sayth,  
 that he appealed vnto the Iudgement of Antiquitie, for the first six hundred yeares.

(7) Ibid. p. 312

And againe (7) Protestants in the disquisition of truth, do not absolutely bound  
 the name of Antiquitie within the compasse of the first Centurie of yeares, but  
 are content to allow it a longer extent, and therefore in al Doctrines which are truly  
 Catholick &c. they refuse not to be tryed by the testimonies of the ancient Fathers,  
 in the first five hundred yeares after Christ. Yea (8) we repose our securitie in those  
 two impregnable fortresses of the Catholick Faith: one is the ancient Tradition of  
 the Primitive Church, as the Protestants are confessed to prafesse &c. So willingly  
 do the learned Protestants prouoke and appeale to the Primitive Church  
 of Christ, for the certayne tryal of truth in matters of Faith and Religion.

(9) Tam. 2.  
 Gorm. f. 141.  
 Epist. ad Mar-  
 cionem Bran-  
 niburg.

At which they pretend to do, because, as Luther sayth (9) It is dangerous  
 and horrible, to be cie or belene anie thing, which is contrarie to the vnamous  
 testimonie of Faith, and to the doctrine of the holie and Catholick Church, which  
 she from the beginning agreeably kept for aboue one thousand five hundred yeares.

And as

And as Chemnitz truly obserueth (10) No man doubteth but the Primitive Church, receaued from the Apostles and Apostolical men, not only the Text of Scripture, but also the right and naturie sense thereof, wherupon sayth he. (11) We are greatly confirmed in the true and sound sense of Scripture, by testimonie of the ancient Church. Which according also to other Protestants (12) Is the true and best Mistresse of Posteritie, and going before leadeth vs the way. Yea sayth D. Beard (13) without al question, al truth was taught by the Apostles to the Primitive Church, and no part thereof was left unreuealed &c. Besides it is as certayn, that, that Church which next succeeded the Apostles, was the most pure and absolute Church; whether for doctrine or manners, matter or forme, that euer was in the world; and therefore to degenerate from that, must needs be to degenerate from the puritie and sanctitie of Religion. And againe, it can not be denyed, that &c. though the Primitive Age of the Church, after the Apostles, was most pestered with Hereticks, yet euermore the truth preuailed, both in regard of birthright, and predominance. D. Morton Declareth that (14) In the maine question of discerning the true bookes of holie Writ, the Protestants do appeale &c. vnto the Iudgement of the Primitive Church, attributing vnto it the right and Authoritie, of assigning and determining what is the perfect Canon of Scriptures. With whom agreeth Chemnitz saying (15) And radius affirmeth that the testimonie of the Church is either alwayes to be relied, or alwayes to be receaued: I answer &c. where the Fathers set downe this Tradition of the bookes of Scripture, they proue it by testimonies of the Primitive Church; if with the same course of certaynie, they shal do the like of other Traditions, wherof sometimes they make mention, it is to be respected, and they are to be receaued by the same law. D. Saravia confirmeth the authoritie of the Primitive Church, from her special assistance by the Holie-Ghost, saying: The (16) Holie-Ghost, who gouerneth the Church, is the best interpreter of Scriptures; from him therefore is the true interpretation to be sought; and seeing he can not be contrarie to himself, who ruled the Primitive Church; and gouerned it by Bishops, it is not agreeable to truth, now to cast them off. D. Jewel acknowledgeth in general that (17) The Primitive Church which was vnder the Apostles and Martyrs, hath euermore been accounted the purest of al others without exception. D. White testifieth that (18) The Primitive Church, and al the Doctours thereof, would neuer yeald, I wil not say in an opinion, but not so much as in a forme of speech, or in the change of a letter, sounding against the Orthodoxal Faith: wherof he further giueth fundrie pertinent examples, concluding that, So religious were they that had Religion, that they would not exchange a letter, or a syllable of the Faith, wherewith our Sauour had put them in trust. And in another place he auoucheth that (19) In the first six hundred yeares, there was no substantial or fundamental inuouation receiued into the Church. So plentifully are the deseruedst prayes of the Primitive Church, during the first six hundred yeares, freely giuen and set forth by our greatest Protestants, thus much acknowledging and admiring the puritie of her Doctrine, and appealing to her Tribunal, for the Determination of their doubts.

And I can not but here admire, the potent force & violence of truth, which racketh from her deadliest Enemies, the true Confession thereof: For what Church during those primitive and purest times, was, even in the iudgement

(10) Exam. Par. 1. f. 74.

(11) Ibid. p. 64.

(12) Harmonie of Confess. p. 400.

(13) Reuoluc. from Romish Religio. p. 372.

(14) Protestant Appeale p. 513.

(15) Exam. Par. 1. p. 69.

(16) De diuersis Minist. rum Gradibus. p. 8.

(17) Def. of the Apologie. p. 35.

(18) way to the Church Ep. Dedic. nu. 8.

(19) Ibid. p. 385.



# 6 THE PROGENIE OF CATHOLICKS

of Protestants, so faithful, so chaste, so constant in soundnes of Faith, and sinceritie of manners, as the Catholick Roman Church? What Bishops euer so renowned either for seeding of their flocks, or for patient suffering of so manie and so cruel torments, yea and death it self, as the Popes and Bishops of Rome? (20) Doth not Sir Ed. Cooke himself say? *We do not deny but that Rome was the Mother Church, and had thirtie two Virginal Martyrs of her Popes arrow: What Doctours, what Fathers, what Pastours, mote duly honoured by al Posteritie, then such as were strictly linked in Faith and Communion, with the then Roman Church? D. Whitaker, being to answer D. Sanders his truest assertion, that the Roman Church was not changed during the first six hundred years after Christ, through clearest evidence of truth, acknowledged the same, saying (21) During al that time, the Church was pure and flourishing, and innuolably taught and defended, the Faith deliuered from the Apostles. D. Jewel confesseth that (22) Aswel S. Austin, as also other godlie Fathers rightly yealded Reuerence to the Sea of Rome &c. for the puritie of Religion, which was there preserved along time without spot. And that, The Godlie Fathers (of those gray-headed times) sought to the Church of Rome, which then for puritie in Religion, and constancie in the same, was most famous aboue al others, Sundrie other such like testimonies, duely dignifying the ancient Roman Church. I willingly pretermit, hauing treated elsewhere of the same subiect more at large.*

But who likewise more peremptorily pretend, the truest harmonie between their Doctrin, and the Doctrin of the ancient Fathers, as also the iust defence and patronage of their due credit and esteeme, then our Moderne Protestants? For to omit D. Jewels former complaint, that if Protestants be deceaued, it was Gregorie, Austin, Hierom, Chrysostom &c. that deceaued them; not anie one Sentence, in anie one Father or Councel of the first six hundred years, making, in his opinion, against Protestantie: D. Sutcliffe confidently auoucheth that (23) *The Fathers, in al poynts of Faith, are for vs (sayth he) and not for the Pope. D. Willer maketh his solemne Protestation (24) I take God to witnes, before whom I must render accompt &c. that the same Faith and Religion which I defend, is taught and confirmed, in the more substantial Points, by those Histories, Councels, and Fathers, shatlined within five ou six hundred yeares after Christ. And againe (25) It is most notoriously eident, that for the grossest poynts of Poperie, as Transubstantiation, Sacrifice of the Masse, Worshipping of Images, Iustification by workes, the Supremacie of the Pope, Prohibition of Mariage, and such other, they (to wit the Papists) haue no shew at al, of anie euident from the Fathers within five hundred yeares after Christ. Pierre de Moulins, a French Protestat, is so vndertaking herein, that (26) In this Challenge (sayth he) I wil lay downe my Ministers cloake, readie to be frocked in a Monks Cowle, if I shal find a man that wil satisfy me in this point. Melancthon sayth (27) for the settling of our minds, I think the consent of Antiquitie to be of great force &c. The best Maisters and guides to vs, may be, Ireneus, Tertullian, Augustin, who leste to Posteritie manie things of this kind. And (28) As I willingly aduise with such (writers) lining, as haue some vse of spiritual things: So I think these Antients, whose writings are appraued, are likewise to be consulted.*

(20) Ep. Bed.  
of F. Persons  
in his Answ.  
to him.

(21) l. De An-  
nichrist p. 31.  
&c.

(22) Reply to  
Harding. p.  
246.

(23) Exami-  
nation of Kel-  
lisons Suruey  
p. 17.

(24) Amilog.  
p. 263.

(25) lb. p. 264.

(26) Defenc.  
against Conf-  
essan p. 139.

(27) Ep. ad  
Crotanem.

(28) Epist. ad  
Bridet. Africa-  
num.

For I think, the Church generally beleueed that, which they haue written: And, it is not secure, to depart from the common opinion of the old Church. Yea others tearme it in some of their Brethren, Paradoxical, to disclaime and dissent from the ancient Fathers, whereof one sayth (29) where you say we must build our Faith, on the Word of Faith, tying vs to Scripture only, you giue iust occasion to think, that you neither haue the ancient Fathers of Christs Church, nor their Sonnes succeeding them, agreeing with you in this point, which implyeth a defence of some strange Paradox. D. Bancroft, doubteth not to preferre the ancient Fathers, before the learnedst Protestants (30) For M. Caluin, and M. Beza, I do think of them (sayth he) as their writings deserue; but yet I think better of the ancient Fathers, I must confesse it. Yea, he purposely vndertaketh their iust defence against the Puritans; for where S. Austin sayd to Iulian the Pelagian (31) Truly I haue what to do, I haue whither to fly, for I may prouoke from these Pelagian darknes to these so cleare Catholick Lights (of the Fathers) which I now do. But tel me what wilt thou do, whither wilt thou fly? I from the Pelagians to these, thou from these to whom? &c. But thou darest cal them blind, And hath time so confounded lowest things with highest? Are darknes called light, and light darknes, that Pelagius, Celestius, Iulianus (al of them Hereticks) do see, and Hilarie, Gregorie, Ambrose &c. are blind? This so worthie a Saying of S. Austin, being alleaged against the Puritans, by D. Bancroft, he therupon inferreth (32) Surely I do not perceiue, why I may not without offence, apply the same wordes to those men in those dayes &c. Were there neuer learned men, before you were taught the Principles of the Geneua Discipline? &c. Do you know what was in the Apostles times, better then they, who succeeded the Apostles &c. Is the light that shewed it self so manie wayes in the Ancient Fathers, become such darknes, that Carthwright, Trauerse, Fenner (to whom I might as truly adde, Luther, Zuinglius, Caluin, Beza &c.) and such like, should be thought so clearlighted? And shal Irenaeus, Tertulian, Cyprian, Ambrose, Hierom, Chrysostom, Austin, Gregorie, Hilarie, and al the rest of those worthie men be reckned blind? So cleerly doth D. Bancroft the Protestant, late Primate of England, acknowledge the shining light and glorie of the ancient Fathers, and defend their authoritie, from the imputations of Nouelists.

D. Morton ioyfully acknowledgeth (33) That the ancient Fathers &c. did obayne in the Church of Christ, honourable Titles; as Augustin, the great Mall, or hammer against Hereticks, Basil, the light of the world: Chrysostome The Doctour of the whole world: Athanasius, the Pillar, as it were, of the Church: Nazianzene, by a phrase of excellencie, the Diuine: Origen, the Maister of the churches: Cyprian, the President of the whole world: And lastly, Ambrose; A man called by God, vnto an Apostolical Presidencie. Now as for the Confidence which Catholicks place in the ancient Fathers, D. Morton testifieth for vs, that (34) Neuer did the accient Iewes more boast, of their original and descent from father Abraham, then do the Romanists glory, in their pretended consens of ancient Fathers.

And though it be true, that the ancient Fathers were men: yet (35) The strength of mans Authoritie (in M. Hookers iudgement) is affirmatiuely such, as the weightiest affaires in the world depend thereupon. Yea (36) what soeuer

(29) The Answer to certain objections, ag. the Descent of Christ into Hel. p. 1.

(30) Survey p. 378. & p. 64.

(31) Contra Iulian. l. 2. c. 10.

(32) Survey. p. 352. 353. 354.

(33) Prot. Ap. p. 33.

(34) Ib. p. 348

(35) Eccl. Pol. p. 115.

(36) Ib. p. 116.

## 8 THE PROGENIE OF CATHOLICKS

*we beleue concerning saluation by Christ, although the scripture be therein the ground of our beleeve, yet is mans Authoritie (sayth he) the key that openeth the doore &c. The scripture could not teach vs these things, vnles we beleued men.*

(37) Cont.  
Duraum. l. 7.  
p. 47.

And whereas the sacred Scriptures do foretel, sundrie things to be performed by the Church of Christ in succeeding Ages, the answerable accomplishment thereof in particular, being matter of fact, can be to vs at this day no otherwise made knowne, then vpon the Credit of humane Testimonie, commended to vs by Ecclesiastical Histories: In which respect D. Whitaker truly teacheth that (37) *Histories plainly testifierh, al that to be accomplished which the ancient Prophets haue foretold, concerning the Propagation, amplitude, and glorie of the Church: So that there is no doubt (sayth he) but that Ecclesiastical Histories, doth strengthen the Predictions of the Prophets.* Now from the Premises we may briefly remember, that not only al Catholicks, but euen the Primest Protestants that euer were, do thus willingly appeale, for the decision of Controuersies in Faith and Religion, to the Censure and Determination of the Church of Christ; which for the first six hundred yeares was confessedly sincere, holie, and religious: Acknowledging withal the integritie and puritie of the Roman Church during the sayd time, and professing, to beleue and teach no other Faith and religion, then that which was taught and beleued, by the ancient Fathers of the same Church.

This then supposed, I wil now descend in particular to the chiefeft articles of Faith, disputed at this day between Catholicks and Protestants: And wil only examine, whether the Roman, or Protestant Church, is now more agreeable with the confessed Faith and Religion, of the Fathers of the Primitiue Church, in the foresayd poynts. And for the clearest preuenting of the manifold shiftes and euasions, vsed by Protestants when they are vrged in this kind, I wil only produce such prooffe from the Primitiue Church and Fathers, as is recorded and confessed by Protestants, and by them disliked and reiected, as agreeing with our Roman Faith, and condemning Protestantie.

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*THAT THE FATHERS AND DOCTORS OF  
the Primitiue Church, beleued and taught, that S. Peter, was ordained  
by Christ, the Head of the Apostles, and of the whole Church,  
and that the Church was founded vpon S. Peter, it is  
Confessed by Protestants themselves.*

### CHAPTER. III.

**B**Ecause the deciding of this present Controuersie of the Churches Primacie, is indeed the speediest, and most certaine meanes, for the final dissoluing of al doubts in Religion, either already begun, or hereafter to arise: I wil therefore more particularly, and at large, set downe the manifest, and confessed Doctrine and practice of the Primitiue Church, concerning the same.

And first.

And first, as a government whether Politick or Ecclesiastical, the more it resembleth the government of this world, by the Creatour thereof, ONE GOD, or the government of the Church, during our Saviours aboad vpon earth, by ONE CHRIST, the more it is to be approued, cōmended, and followed: so nothing is holden more Soueraigne, or more needful for the procuring or preserving of vnitie and concord, in anie Bodie or Communitie, then the vnitie of one Head, or government Monarchical.

Herevpon the (1) Catholick Church doth belecue and teach: That S. Peter was ordayned by Christ the Supreme Ecclesiastical Head, not only ouer the rest of the Apostles, but euen ouer the whole Church: And that the Bishop of Rome succeedeth him in the same Power and Authoritie. The direct (2) Negatiue wherof, is not only taught by the Protestant Church, but withal it fuitaer beleueeth & maintayneth; that the Bishop of Rome, in stead of being the true Successour of S. Peter, and the Vicar of Christ, is the true Antichrist, or Man of Sinne, wherof so much is foretold in the sacred Scriptures.

To discouer now the Faith and practise of the Primitiue Church, and to begin with the confessed Primacie of S. Peter: And first, that for the preserving of vnitie and preuenting of Schismes, he was appoynted by Christ the Supreme Head of that slender Bodie, or litle Church of the twelue Apostles. Whereas S. Hierom (l. 1. cont. Iovinianum.) teacheth, that Amongst the Twelue one is chosen, that a Head appoynted, the occasion of schisme should be taken away. From hence (3) D. Couel, having spoken of the necessitie of One aboue the rest, to suppress the seed of dissension, thus argueth most strongly: If this were the Principal meanes to preuent schismes & dissensions in the Primitiue Church, when the Graces of God were far more abundant, and eminent then now they are: Nay, if the Twelue were not like to agree, except there had been one Chief among them (for sayth Hierom, among the Twelue one was therefore chosen, that a Chief being appoynted, occasion of dissention might be preuented) How can they think, that equalitie would keep al the Pastours in the world in peace and vnitie &c. For in al Societies Authoritie (which can not be, where al are equal) must procure vnitie and obedience.

In like sort the (4) Censurists confesse, that Opratus l. 2. cont. Donat. writeth: It can not be denyed, but that thou knowest in the Cittie of Rome, the Episcopall Chaire to haue been first bestowed vpon Peter, in which Peter, the Head of al the Apostles, sate, wherupon he is called Cephas; In which one Chaire vnitie should be kept by al, least the other Apostles should euerie one defend his owne; so that he should be esteemed a schismatick and sinner, who should erect another against that singular Sea; therefore there is one Chaire &c. (5) They also reprehend him, for that he extollerth ouermuch the Chaire of Peter, and the Succession of the Roman Bishops. And (6) D. Fulk chargeth opratus with absurditie, for saying of Peter: He deserued to be preferred before al the Apostles, and he alone receaued the Keyes of the kingdome of heauen, to be communicated to the rest. (7) D. Fulk (7) speaking of S. Leo and S. Gregorie Bishops of Rome, confesse that, The myserie of iniquitie hauing wrought in that Seate neer fye or six hundred yeres before them (so anciently before them did the Roman Sea in his

(1) Bel. de Rom. Pont. l. 1. c. 10. & l. 2. c. 12.

(2) Luther l. de Possess. Papæ & in assertionem Art. 25. Calu. l. 4. Institut. c. 6. Morison in his Ap. peale l. 2. c. 5. Sect. 11.

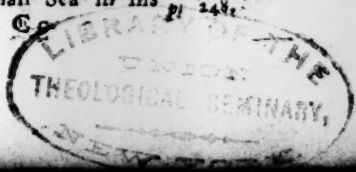
(3) In his Examination &c. against the Plea of the Innocent. p. 106. 107.

(4) Cen. 40. Col. 556.

(5) Cent. 40. Col. 1100.

(6) In his Re-sertine &c. p. 248.

(7) Jeremias against Brif-tows Moines, p. 248.





opinion begin to be Papal ) and then greatly increased, they were so deceived with long continuance of error, that they thought the dignitie of Peter was much more our the rest of his fellow Apostles, then the holie Scriptures of God do allow.

- (8) *Cent. 3.*  
*col. 85.*  
(9) *In his Conference p. 485.*  
(10) *Apocalyp. si. incip. 13.*  
*p. 343.*

Yea the (8) *Centurists* recite and reprove *Origen* ( *hom. 17. in Lucam* ) for calling Peter, the Prince of the Apostles. And *D. Reynolds* (9) citeth *S. Dionysius* ( *de divinis nominibus. c. 3.* ) tearming Peter, the chief and most ancient Top (or Head) of the Apostles. This poynt is so evident in the Fathers, that *M. Brightman* thinketh, It hath its original from a corrupt Doctrine, to wit, the false boasted Authoritie of the Chaire of Peter, wherof almost at euerie word the Roman Bishop braggeth; and which the Ancient Saints *Tertullian*, *Cyprian* and others, extolled with immoderate prayes, not knowing with what impietie they prepared the way &c.

But the Fathers further proceed, teaching that the whole Church was built or founded vpon *S. Peter*. To which purpose the *Rhemists* citing *S. Gregorie*, *D. Fulk* answereth: The (11) Authoritie of *Gregorie* &c. being a Bishop of Rome himself, and so neer the time of the open reuelation of *Antichrist* in the Romish Sea, is partial in this case, and therefore not to be heard. And againe *Leo* (12) Bishop of Rome, striving for the dignitie of his Sea, as his Predecessours *Zosimus*, *Boniface*, and *Celestin*, had done before &c. is no equal Iudge in this case. The (13) *Centurists* charge *S. Hilarie*, that he speaketh incommodiouly of Peter the Apostle, that he lyeth vnder the building of the Church, and is made the Foundation thereof. They (14) likewise affirme, that *S. Hierom* sayth incommodiouly of Peter, that our Lord built his Church vpon him: And for the like Saying, they (15) reprove *Nazianzene*. Yea they (16) charge *Tertullian*, that, not without error he seemeth to think that the Keyes were committed only to Peter, and that the Church was built vpon him. And they (17) confesse, that, *Cyprian* in manie places affirmeth, the Church to be founded vpon Peter, as *l. 1. ep. 3. l. 4. ep. 9. &c.* And they (18) charge *Origen* *Tract. 5. in Math.* to say, Peter by promise deserued to be made the foundation of the Church (19) *Danaus* repro-ueth the Fathers in general, for that, they (sayth he) naughtily expounded of the Person of Peter, that Saying of *Christ*, *Math. 16. Thou art Peter, and vpon this Rock, I wil build my Church* (20) *Caluin* sayth: The Church to be built vpon Peter, because it is sayd, vpon this Rock &c. some of the Fathers haue so expounded, but the whole Scripture gaynsayeth. Yea the Fathers kept a yearly Festival day in honour of *S. Peters* Sea or Chaire: which poynt *Bellarmin* confirming by the testimonies of sundrie Fathers, *Danaus* (21) only answereth, that the Fathers assertion thereof, was the Iudgements and Testimonies of the Church then corrupted and bewitched, or made blind with this error.

- (11) *Ag. Rhem. Test. in Math. 16. 19.*  
(12) *Ibid. vers. 18.*  
(13) *Cent. 8. col. 555.*  
(14) *Cent. 4. col. 557. & see col. 1250.*  
(15) *Cent. 4. col. 558. and see col. 1250.*  
(16) *Cent. 3. col. 84.*  
(17) *Cent. 3. col. 84.*  
(18) *Cent. 3. col. 85.*  
(19) *Resp. ad Bellar. diff. part. 1. p. 279.*  
(20) *Instit. l. 4. c. 6. sec. 6.*

- (21) *In Resp. ad Bellar. Diff. part. 1. p. 275.*  
*276.*

- (22) *In Resp. ad Bell. part. 1. p. 275.*  
(23) *of the Church l. 5. c. 31. p. 162.*

And whereas *Anacletus* *ep. 3.* *Leo* *ep. 53.* and *Gregorie* *l. 6. ep. 37.* do al of them teach, a special preheminance to be giuen euen to the Seas of *Alexandria* and *Antioch*, before other Apostolicall or Patriarchal Seas, in respect of *S. Peter*, who first founded them, *Danaus* (22) in his answer to *Bellarmin* obiecting them, in steed of a better euasion, barely writeth: What he bringeth out of *Anacletus*, *Leo*, and *Gregorie*, is in vaine, seeing they plead for themselves in their owne cause. But *D. Field* (23) ingenuously confesseth, that There were in the beginning only Three Patriarchs, to wit, the Bishop of Rome, *Alex-*

andria, and Antioch: The reason, as some think, why the Bishops of these Seas were preferred before others, and made Patriarchs, was in respect had to blessed S. Peter, who was, in sort before expressed, in order and honour the First and Chiefest of the Apostles &c. All Churches are rightly called Apostolick, but these more specially, in which the Apostle Peter sat: And in proof of this he alleageth Anacletus, Leo, and Gregorie before mentioned. D. Fulk (24) affirmeth in general, that manie of the ancient Fathers were deceived, to think something more of (Peters) Prerogative, and the Bishop of Romes dignitie, then by the word of God was given to either of them.

(24) In his Confut. of Papists quarrels, &c. p. 4.

Hence then we see, that Catholicks defending S. Peter to have been appointed by Christ the Head of the Apostles, and of the whole Church: As also the Church to have been built or founded upon Peter, and in this regard Peters Sea to have been preferred before the Seas of al other Patriarchs; do herein but symbolize with the ancient Fathers, Gregorie, Leo, Optatus, Hierom, Hilarie, Origen, Cyprian, Tertullian, Dionysius Areopagita, and the other Fathers in general, who are here produced and reproved in these respects, by the Protestant Writers, the Centurists, Caluin, Danaus, Brightman, Fulk, Field, Conel and Reynolds.

IT IS CONFESSED BY PROTESTANTS,

that the Fathers of the Primitive Church beleued and taught, the Bishop of Rome to Succeed S. Peter in the Primacie of the whole Church.

CHAPTER IV.

**H**AVING hitherto proued the Primacie of S. Peter ouer the whole Church: the next point to be considered, is, whether the sayd Primacie, not being personally tyed to him, as to dye wyth him, but rather being to suruiue and continue in his Successours, to the Churches good, euen to the end of the world; whether, I say, the sayd Primacie, is deriued to the Bishop of Rome, as the Successour of S. Peter. And herein D. Bilson (1) confesseth most playnly, and in general, that The Ancient and Learned Fathers, call the Roman Bishop, Peters Successour. The Centurists (2) charge S. Leo, that, He painfully goeth about to proue, that singular prebeminence was given to Peter about the other Apostles, and that thence rose the Primacie of the Roman Church. And the like is confessed of S. Leo by D. Reynolds (3) who further granteth, that (4) The Fathers say, Peter was Bishop of Rome, naming Hierom, Eusebius, Ireneus. And (5) D. Cowper calleth Linus, first Bishop of Rome after Peter. Oslander (6) speaking of the ancient Council of Sardis decreing Appeals to Rome, professeth to deliuer the then common opinion, and reason thereof, saying: it was the ancient, for man, and receaued error, that Peter was the first Bishop of Rome; therefore this honour was thought due to the Successour of Peter, according to the common ap-

(1) In his true difference &c. Part. 1. p. 147.  
(2) Cent. 5. cap. 11. 62.  
(3) In his conference p. 42.  
(4) Conferen- ce p. 218. 219.  
(5) Chron. (6) Cent. 4. p. 294.

(7) In *Præparatorijs ad Concilium*.

nion &c. Bacer (7) sayth: We plainly confesse, that among the ancient Fathers, the Roman Church obtayned Primacie above others, as that which hath the Chaire of S. Peter, and whose Bishops have almost alwayes been accounted the Successours of Peter. Yea the ancient Fathers were so confident herein, that they taught the Primacie of the Roman Bishop, to be the ordinance of Christ himself, and not anie Humane or Ecclesiastical Institution. So *Gelasius* (In *Decretis cum 70. Episcopis*) teaching that, The Roman Church is preferred before the other Churches, not by anie Synodical Constitutions, but hath obtayned the Primacie, by the Evangelical Voce of our Lord saying: Thou art Peter, and upon this Rock I will build my Church. The (8) Centurists hereupon inferre, and confesse that, *Gelasius* contended that the Roman Church, by the law of God, was the First (or Chief) of all Churches. In like sort (9) *Philippus Nicolai* granteth that, *Pope Julius* (who lived Anno 370.) as *Socrates* and *Sozomene* relate, sent Letters to the Eastern Churches, in which, as the Letters witness, he often declareth the right of calling General Councils, to belong to him alone, who by singular Priviledge, even by Gods ordinance, is the Prelate of the first See &c. to wit, the Roman.

This Divine ordinance was so beleueed, reuerenced, and obeyed by the Fathers of the Primitive Church, as that, nothing is more manifest in all their writings, or other histories; and Records of Antiquitie, nor more fully acknowledged and disliked by the greatest Enemies therof, the Protestaat Writers. And to begin with S. Gregorie, whom M. Bale (10) styleth Gregorie the Great, of all the Roman Patriarks, the most excellent in life and learning: This so excellent a Patriark, is charged out of his owne writings by the Centurists, (11) with clayme and exercise of Iurisdiction and Primacie, over all Churches. *Carrion* (12) affirmeth, that Though he tragically declaymeth himself to abhorre the name of Universal Bishop, yet indeed he sheweth himself earnestly to desire that which the Title importeth. And *Prier* (13) Martyr in this scoffing manner reprehendeth him, saying: This little Saint Gregorie, would have the thing it self of Universal Bishop, although he streightened the name and Title: For as the Histories of those times teach, and his owne Epistles witness, he did not abstayne from governing other Churches.

M. Bale (14) acknowledgeth, that, *Iohn* of Constantinople, contended with Gregorie of Rome, for the Supremacy, in which contention Gregorie layd for himself S. Peters keyes, with many other sore arguments and reasons. The Protestaat Author (15) of Catholick Traditions reporteth, that Maurice the Emperour would have taken away the Primacie from Gregorie Bishop of Rome, and given it to *Iohn* Bishop of Constantinople. &c. Gregorie did oppose himself against him, least he should loose his place, vntill he was inslent that Title was. The Centurists (16) confesse, that Gregorie, upon the fourth Penitential Psalme, greatly inuiceth against the Emperour, who challenged to himself the Roman Church, being the Head of all Churches, and would make her a servant, being the Mistress of Nations; Christ also saying: I will give unto thee the Keyes. And, (17) Gregorie glorieth that the Emperour, and *Eusebius* his fellow Bishop (of Constantinople) do both of them acknowledge, that the Church of Constantinople, is subject to the Apostolick See. Yet the *Magdeburgians* do further charge S. Gregorie, and by collection out of his

owne

(10) In *Az. Rom. Pont. p. 44.*

(11) *Cent. 6. col. 425. 426. 427. 428. 429. 430. 431. 432. &c.*

(12) *Chron. l. 4. p. 567. 568.*

(13) In *Cap. 3. Imitum.* And see the like in *Philippus Nicolai De Regno Christi. l. 2. p. 66.*

(14) In his *Image of both Churches. fol. 11.*

See *Bullinger in 2. Thess. 2. p. 531.* And

*Melinton in Ep. ad Rom. R. 403. g. 2. p. 17.*

(16) *Cent. 6. col. 425.*

(17) *Cent. 6. col. 425.*

owne writings by them particularly alleadged, that (18) He challenged to himself power to command Archbishops, to ordayne or depose Bishops at his pleasure: And (19) rooke vpon him right to cite Archbishops to declare their cause before him, when they were accused: And also (20) to Excommunicate and Depose them: Giuing (21) Commission to theyr Neighbour (Bishops) to proceed against them: That (22) In theyr Prouinces he placed his Legats to know, and end the causes of such as appealed to the Roman sea: That (23) He vsurped power of appoynting Synods in theyr Prouinces (24) And required other Archbishops, that if anie cause of greater importance fel out, they should referre the same to him &c. appoynting in Prouinces, his Vicars ouer other Churches to end smaller matters, and to referre the greater causes to himself.

Caluin (25) auoucheth that, There is no word in the writings of Gregorie, wherein more proudly he boasteth of the greatnes of his Primacie, then this, to wit, I know not what Bishop is not subiect to the Apostolick Sea, when he is found faultie &c. He assumeth to himself power to punish those who offend. D. Raynolds findeth no better shift for the foresayd Saying of S. Gregorie, then impudently to say that (26) Either Gregorie Wrot not so, or he Wrot an vntruth, to cheer vp his Subiects (27) oflander acknowledgeth that, Augustin was sent from Gregorie the Great Bishop of Rome, into England, that he might subdue the same to the Iurisdiction of the Roman Bishop (28) and to the lust of the Roman Antichrist, for which (sayth oflander) Austin was after his death vndoubtedly damned to Hel. Yea D. Morton (29) a man most sparing to tel the truth, yet yeeldeth thus far, saying: Whether, or how far, Two hundred yeares after, S. Gregorie did reach his Arme of Iurisdiction beyond the limits of his Diocese, is a question, by reason of his diuers obscure speeches, and some particular practises, diuersly censured of our Authours. But besides the clearest premisses, this Question of D. Morton, is made none by D. Raynolds, teaching, that (30) The Primacie which Gregorie, Leo, and others giue to the Sea of Rome, doth so exceed the truth that &c. And (31) that Gregorie is somewhat large that way: Yea that he and al the Popes for three hundred yeares before him (32) auouch more of their Sea, then is true and right, in the opinion of Protestants: With whom accordeth D. Fulk saying: Gregorie (33) was a great worker and furtherer of the Sea of Antichrist, and of the mystrie of iniquitie. And (34) we go not about to cleer Gregorie from al vsurpation of Iurisdiction, more then to his Sea appertayned. So certayne and out of al question it is, that S. Gregorie the Great, was a true Roman Catholick, in his Doctrine, and practise of the Popes Primacie.

By the premisses then it is euident, that the obiection so much vrged by (35) D. Whitaker, D. Fulk, D. Jewel, D. Morton and sundrie other Protestants, from S. Gregorie his reiecting and disliking of the Title of Vniuersal Bishop, is altogether impertinent: seing S. Gregorie reiected the same in that sense, which Iohn Bishop of Constantinople applyed to himself, to wit, that he was the sole Bishop, and none Bishop but he. A thing so euident, that the Protestant (36) Andreas Fricius (whom (37) Peter Martyr tearmeth an excellent learned man) in like sort expresseth the same, saying: Some there be &c. that obiect the Authoritie of Gregorie, who sayth, that such a Title pertaineth to the Precursour of Antichrist, but the reason of Gregorie is to be knowne, and it may be gathered of his wordes, which he repeateth in manie Epistles, that

(18) Cent. 6. col. 426.  
(19) Cent. 6. col. 427.  
(20) col. 427.  
(21) col. 428.  
(22) col. 428.  
(23) col. 428.  
(24) col. 429.  
(25) Infirm. l. 4. c. 7. sec. 12.  
(26) Confess. p. 147.  
(27) Cent. 6. p. 289. See Philippus Nicolai de Regno Christi. li. 2. p. 67.  
(28) Cent. 6. p. 290.  
(29) Protr. Appeal. l. 1. sec. 28. p. 31.  
(30) Confess. p. 550.  
(31) Ibid. p. 541.  
(32) Ibid. p. 549.  
(33) In 2. Thess. 2.  
(34) In Iohn. 21.  
(35) Contra Camp. ras. 6. p. 97. Fu' x in his Answer to a Counterf. Cath. Jewel in his Reply. art. 4. p. 225. 226. 227. Morions Appeal. l. 1. c. 2. sec. 29. p. 32.  
(36) De Ecclesia l. 2. c. 104. p. 570.  
(37) In his com. Places. part. 4. p. 77.



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the Title of *Uniuersal Bishop* is contrarie to, and doth gainsey, the Grace which is commonly powred vpon al Bishops. He therefore that calleth himself the onlie Bishop, taketh the Bishoplike power from the rest; wherefore this Title he would haue to be reiected &c. But it is neuertheles euident by other places, that *Gregorie* thought that the charge and Principalitie of the whole Church was committed to *Peter* &c. And yet for this cause *Gregorie* thought not, that *Peter* was the forerunner of *Antichrist*. So plainly doth this Protestant answer this so often vrged objection from *S. Gregorie*; and so euident also it is, that *S. Gregorie* himself claymed and defended the Primacie of the Roman Bishop and Church ouer al other Bishops and Churches whatsoeuer. But to arise from *S. Gregorie* to other Doctours and Fathers more ancient, his next predecesour Pope *Pelagius* is for the self same cause much reprobued by *osander* (38) in these words: *Pelagius* greatly inueigheth against *Iohn* of *Constantinople*, because he assumed to himselfe the Title of *Uniuersal Patriarch*, and shewed by that prophane Title of *Uniuersal*, to abolish the name of other Patriarchs &c. But in the meane time he contendeth the Roman Church to be the Head of al other Churches, and he babbleth manie things of the Priuiledges giuen by *Christ* to *S. Peter*.

The Centurie-writers speaking of the Fathers errors which liued in the fift Age, playnly and at large confesse (39) that, In this fift Age the Roman Bishops applied themselues to get and establish dominion ouer other Churches. So they acknowledge that Pope *Celestin* ( of whom ( 40 ) *D. Whirgust* sayth, He was a godly Bishop ) gaue priuiledge of vsing the Title of Pope and the Miter to *Ciril* of *Alexandria*, whom he had substituted in his place to be President in the Councel of *Ephesus*. He is also charged by *M. Caribwright* ( 41 ) to haue claymed superioritie ouer al Churches, taking vpon him as it were the name of *Uniuersal Bishop*. ( 42 ) *osander* affirmeth that, He contended in behalf of the Roman Churches Primacie more impudently then did his Predecessours. ( 43 ) *Nestorius* ( the Heretick ) then Bishop of *Constantinople*, he allotted ten dayes space to repent, which if he did not, he should not only be excommunicated, but (his name) should be blotted out of the Catalogue of Priests. And for the accomplishment of the promises, he made *Ciril* of *Alexandria* his Legat. The Centurists ( 44 ) charge the Popes of those times, that, They vsurped to themselves power of commanding other Bishops, that whom they would, and should propose in forraine Churches, they might ordayne Bishop, or whom they would not haue, might depose. So *Celestin* in his Epistle to *Ciril* of *Alexandria*, and *Iohn* of *Amioch*, and *Rufus* of *Thessalonica*, commandeth them, that they designe *Proclus* Bishop at *Constantinople*.

*D. Reynolds* affirmeth, that the ( 45 ) Popes of the Second Three hundred yeares after *Christ*, claymed some Soueraintie ouer Bishops. And that ( 46 ) *Sozimus*, *Boniface*, *Celestin*, did vsurp ouer the churches of *Africk*, while *S. Austine* was alieue &c. ( 47 ) They would haue Bishops and Elders appeale to *Rome*. And that ( 48 ) Popes ( namely *Innocent*, *Leo*, *Gelasius*, *Vigilius*, *Gregorie* ) taught that the Fathers by the Sentence of God decreed, that whatsoeuer was done in Provinces far of, should not be concluded before it came to the notice of the Sea of *Rome*. And this they say, al churches took their beginning from the Roman, that al Bishops had their honour from *Peter*. And hewitch he confesseth that in those times, Popes ( 49 ) were learned, and Catholicks, and were ( 50 ) sued vnto by *S. Basil*, *S. Chrys-*

(38) Cent. 6.  
p. 142.

(39) Cent. 5.  
col. 774.  
(40) In his  
Defence. p.  
388.

(41) In his  
2. Reply. part.  
1. p. 512.

(42) Cent. 5.  
col. 1246.

(43) Cent. 5.  
col. 1285.

(44) Cent. 5.  
col. 778.

(45) Confe-  
rence. p. 457.

(46) Ib. p.  
383.

(47) Ib. p.  
544.

(48) Ib. p.  
550.

(49) Ibid. p.  
540.

(50) Ibid. p.  
552. 554. 555.

S. Chrysostom, and S. Austin; and the African Bishops sought unto them for their advice and counsel, for their authoritie and credit.

To come to S. Leo, for whom (51) D. Field (speaking of this verie poynt) profereth thus largely: Surely if they can shew, that Leo sayth anie such thing as the former Popes are taught to say, we wil most willingly listen to them; for we acknowledge Leo to haue been a most worthie Bishop, and the things that go vnder his name, to be his indubitate workes. And M. Mason (52) rearmeth him, Pope Leo, a holie and learned Pope.

Now for D. Fields and al other Protestants further satisfaction in this poynt, I wil but only recite what other Protestant Writers acknowledge and censure of that most worthie Bishop Leo. (53) Beza affirmeth that, It is manifest, that Leo in his Epistles doth cleerly breath-forth the arrogancie of the Antichristian Roman Sea (54) D. Reynolds writeth, I do freely professe, that I mislike those haughtie speeches in Leo, and I think that the Myserie of iniquitie so wrought through his so ambitious aduancing Peter, that &c. (55) D. Whitakers censure is, As for Leo the First, I little care; he was a great Architect of the Antichristian kingdome. And yet this notwithstanding the same (56) D. Whitaker acknowledgeth, that, Leo was a learned and godly Bishop, but yet (sayth he) ouer ambitious. The (57) Centurists report, how that Theodoret a Greek Father, being deposed by the Second Council of Ephesus, did make his appeale to Pope Leo, and that thereupon the most godlie Leo restored to Theodoret his Bishoprick. They likewise (58) confess, that Leo confirmed Maximus Bishop of Antiochia in his Bishoprick: and established to Proterius Bishop of Alexandria the ancient rights of that Sea according to the Canons and Prinuiledges, as is shewed in the 68. and 69. Epistle of Leo. And they affirme (59) that the Popes of those times, took vnto themselves power to excommunicate other Archbishops and Churches: So Leo excommunicated the Eastern (Bishops) and Felix Acacius, Gelasius condemned Acacius and Peter, sending letters into the East; And that (60) They endeauoured to challenge that Authoritie ouer Archbishops, that if they did anie thing, they should be thought to do it by Authoritie of the Roman Bishop, as though they were his seruants and slanes. So Leo Epist. 84. sheweth that the Bishops of Thessalonica alwayes supplied the place of the Apostolick sea, and he admonished Anastasius (then their Bishop) that in remote Prouinces, in some sort he should visit himself, and decree nothing, but what he knew would be approued by him. Also They (61) dared to exalt of Archbishops, that if there were anie thing they could not determine by their owne Iudgements, they should referre it to them. So Leo epist. 84. prescribeth this law to the (Bishop) of Thessalonica. In like sort, they (62) assumed to themselves power to call General Councils, as appeareth in the 93. epist. of Leo &c. And they reiected as vnlawful such Synods as were assembled without their Authoritie &c. Leo sent Paschasius Bishop of Sicilie to be President in the Council of Chalcedon. And (63) The Fathers often for honour sake desired their Decrees to be confirmed by them. So the Council of Chalcedon writeth to Leo: we desire that thou wilt honour our Iudgements with thy Decrees, and as we desirous of good haue agreed, so thy Height (or greatnes) may fulfil in thy sonnes what is fitting. And yet D. Reynolds confesseth of this Council, that it (67) was a

(51) of the Church, l. 5. p. 284.

(52) Consecration of Engli. Bishops p. 115.

(53) In Confess. Gener. c. 7. sect. 11.

(54) In his Conference with Hart. p. 50.

(55) De Conciliis contra Bellarm. p. 57.

(56) Ibid. p. 34.

(57) Cent. 5. col. 1013.

(58) Cent. 7. col. 778.

(59) Cent. 8. col. 779.

(60) Cent. 5. col. 780.

(61) Cent. 5. col. 779.

(62) Cent. 5. col. 781.

(63) Col. 782.

(64) Conf. 361.

(68) 1b. p. 562.

(69) Cent. 5.  
col. 12. 62.(70) Prot.  
Appeal. l. 2. p.  
283. 285.  
(71) Prot.  
Appeal. l. 2.  
p. 294. 295.  
(72) Resp. ad  
Bellar. par. 1.  
p. 594.(73) Ibid. p.  
313.(74) Cent. 5.  
col. 778.(75) Cent. 5.  
col. 780.(76) Cent. 5.  
col. 779.(77) Cent. 5.  
col. 1274. &  
M. Symondes  
upō the Remel.  
c. 5. p. 58.(78) Cent. 5.  
col. 778. And  
Symondes  
upon the Re-  
mel. p. 57.(79) In his  
Tryal of the  
Popes Titie. p.  
117.(80) Cent. 5.  
col. 778.(81) In his  
Def. p. 142.(82) In his  
second Reply.  
part. 1. p. 110.  
Whitgust in  
his Def. p. 344  
Sarauiā de  
diuersis gra-  
dibus &c. p.  
493.

affirming further, that the sayd Council (68.) named Pope Leo their Head, and that he was, *President of the Council*. But to conclude this of Leo, wherein for D. Fields further satisfaction, I haue been the larger, it is playnly confes-  
sed by the Centurists (69) that Leo, *verie paynfully goeth about to proue, that sin-  
gular preheminance was given to Peter aboue the other Apostles, and that thence  
rose the Primacie of the Roman Church*. For which verie cause, D. Morton char-  
geth S. Leo, to haue been (70) *Peremptorie &c. and ambitious*. As for Pope  
Leo (71) (sayth he) he was *soperemptorie that for his presumption he found in  
his time some Brotherlie checks*. To proceed, Prosper (de ingraris c. 2.) affir-  
ming Rome to be the seat of Peter, and the Head of Pastoral Honour ouer the world,  
is censured for the same by (72) Danaus, to be the Popes flatterer. In like  
sort, Vincentius aduersus Her. is charged (73) by him, to haue plainly flat-  
tered the Pope of Rome, when he tearmed S. Felix and S. Iulius, Bishops of Rome,  
to be the Head of the world, and S. Cyprian and S. Ambrose, the Sides.

But to passe to others, the (74) Centurists affirme, that Gelasius in his  
epistle to Faustus, doth impudently lye (affirming) that it is established in the Ca-  
nons, that *Appeales of the whole Church should be brought to the Ex. men of the  
Roman Sea, and from her in no place Appeale should be made*. And agayne,  
(75) Gelasius in his epistle to the Dardaniāns, affirmeth that he hath given the  
charge of the Church of Alexandria, to Acacius of Constantinople, and therefore  
that he ought to relate al things vnto him. Yea (76) they further confesse, that  
Gelasius, in the Tome of Excommunications, denyeth that Peter of Alexandria,  
Bishop of the second Sea, can be absolved by anie then the Bishop of the first Sea, to  
wit, the Roman. As also (77) Gelasius held, that Councils are subiect to the Pope,  
and that al should appeale to him, but none from him.

They (78) likewise charge Pope Sixtus, that In his 3. Epistle to the  
Eastern (Bishops) and 5. chapter, he decreeth, that against a Bishop, appealing to  
the Sea Apostolick, nothing shal be determined, but what the Roman Bishop iudgeth.  
But to omit sundrie other particular Popes (79) M. Bunnie confesseth, that,  
Innocentius telleth the Bishops of Macedonia, that they should haue regard to the  
Church of Rome, as to their Head, and that it is wronged, because they did not at  
first yeald to his Iudgement &c. The Bishops of Rome gaue also out Decrees, which  
they would bind al to obserue, as appeareth in Siricius and Innocentius: It sauou-  
reth of too great arrogancie, that Sozimus threatneth seueritie, if anie despise the  
Apostolick auctoritie, So did Leo; what should I seek to speak of euerie one, their  
owne Decretals do sufficiently beare witnes.

Yea it is acknowledged in general (80) that the Popes of this fift Age,  
ordayned and required, that in the causes of Bishops, it might be lawful to appeale to  
them, as is manifest by the Acts of the 6. Carthage Council. And (81) D. Whit-  
gust auoucheth, that, It is certaine that then (Viz. in the time of the Carthage  
and African Councils) the Bishops of Rome began at least to clayme Superioritie  
ouer al Churches. Now the Council of Carthage was assembled about Anno  
419. and the African Anno 423. Yea it is granted by (82) M. Carthwright,  
and other Protestant Writers, that the Council of Chalcedon (whose au-  
thoritie is established to our Aduersaries by Act of Parliament, Anno 1. Eli-  
sabeth. c. 1.) did offer the name of *Universal Bishop*, to the Bishop of Rome.

And

And hence it is that the *Centurists* (83) affirme of these ancient Roman Bishops, that, *They had flatterers, who affirmed, that without permission of the Roman Bishop, none might undertake the person of a Judge* (84) Who then likewise auerred that, *Antiquitie had attributed the Principalltie of Priesthood, to the Roman Bishop alone*. And accordingly, that *Turbius Asturiensis* flattered Pope Leo, and acknowledged his superiority. And whereas *Theodore* speaking of the Roman Sea, sayth: *That holy Sea hath the Government of all the Churches of the world*, M. Jewel findeth no better answer hereto, then to say (85) *That man naturally advanceth his power, at whose hands he seeketh help: As though Theodore would giue an Antichristian Title (for so Protestants account it) for avarice, or S. Leo would accept it for flatterie. Thus much as touching those Fathers and Bishops who liued in the Fifth Age after Christ, and their confessed testimonies, of the Iurisdiction really executed by the Popes of those times, not only ouer their Neighbour Churches and Bishops in Italie, but ouer remote Countries, and the other greatest Archbishops and Patriarcks of the world, as of Antioch, Hierusalem, Alexandria, and Constantinople, and by them then, accordingly acknowledged and obeyed.*

To come now to the Fathers that liued in the Age precedent, which is the time wherein *Constantin* the Great, liued, although the Church began as then, but as it were, to take breath, from her former long endured persecutions, whereby neither her Writers were so manie, nor her face of outward Government so knowne, as in the times succeeding: Yet is there not wanting euen for that time, sufficient confessed testimonie in this kind.

In this Age liued Pope *Damasus*, a man for vertue and learning so highly deserving, as that (86) *Bullinger*, not only calleth him, *Blessed Damasus Bishop of Rome &c.* but withal setteth downe the Imperial Decree of the Emperours *Gratian, Valentinian, and Theodosius*, for the embracing of the religion, taught by *Damasus*, and *Peter of Alexandria* (87) *M. Whitegus* confesseth that, *Damasus, was a Vertuous, Learned, and Godlie Bishop* (88) And *Crispinus* reporteth how much he was esteemed of, by *Hierom, Athanasius, and Nazianzen*. This so much esteemed a Pope. for learning and vertue, is charged by *M. Cartwright* (89) to speak in the Dragons Voice, when he shameth not to write, that the Bishop of Romes Sentence, was alone al other to be attended for in a synod. *Crispinus* (90) chargeth *Damasus*, that he was, too much giuen to eleuate the Dignitie of his Sea: For (sayth he) he beginneth his sayd Epistle to them of Constantinople: *In the Reuerence, deare children, which you owe to the Apostolick Sea, you do much for your selues &c.* (91) *M. Symondes* acknowledgeth, that *Damasus* wrote to the Councils of *Africk*, that the Iudgement of the causes of Bishops, and al other Matters of great importance, may not be determined, but by the authoritie of the Apostolick Sea. And whereas *Socrates* (l. 4. c. 30.) reporteth, that *Peter*, Patriarch of *Alexandria*, being thence expelled by the *Arians*, was vpon his iourney and request to *Damasus*, Bishop of Rome, and returne from thence which *Damasus* his letters, restored and confirmed thereby in his Sea of *Alexandria*: This same Historie is acknowledged by the (92) *Centurists*. And *M. Bunnie* (93) acknowledgeth that, *Damasus* in his 4. Epistle to *Prosper* and other Bishops of *Numidia*, commandeth them, that in al doubtful matters they

referre

(83) Cent. 5.  
col. 774.  
(84) Cent. 5.  
col. 775.

(85) Art. 4.  
Dim. 21.

(86) Decades  
in English on  
the page next  
before the first  
Decade.

(87) In his  
Def. &c. p. 345

(88) The  
Estate of the  
Church p. 137.

(89) In his  
Reply part. 1.  
p. 102.

(90) The  
Estate of the  
Church p. 137.

(91) Upon the  
Rem. c. 5. p.  
54. and See  
Cent. 4. col. 550

(92) Cent. 4.  
col. 1367. &  
col. 532.

(93) In his  
Tryal of the  
Popes Title, p.  
117.



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referrat themselves to him as to the Head &c. Siricius taketh vpon him to threaten to pronounce Sentence against such as wil do otherwise then he would haue them. So firme was Damasus in defence and execution of the Popes Primacie.

In this same Age liued also Pope Iulius, of whō (94) M. Carthwright writeth:

(94) In his 2.  
Reply. par. 1.  
p. 510.

Iulius Bishop of Rome sayth, it was decreed by the Lawes of the Church, and immediately after the Nicen Councel, that the Bishop of Rome must be called to the Sinod, and that that was voyd, which was done there besides his Sentence. (95)

(95) De Con-  
cilis quest. 2.  
p. 42. 43. 44.

D. Whitaker relating the Ecclesiastical Canon of those times, whereby it was decreed, That no Councel should be celebrated without the sentence of the Bishop of Rome, confesseth further, that, Iulius challenged to himselfe the like authoritie.

(96) Resp. ad  
Bellarm. part.  
3. p. 595.

And whereas Bellarmine doth obiekt this example of Iulius, and other Bishops of Rome, alleaging this Canon (96) Damasus his onlie answer is, that this obiection, is of no moment, because it is produced from the testimonie of a Roman Bishop, that is, from a Partie in his owne cause. And M. Carthwright (97) auoucheth, that Iulius Bishop of Rome at the Councel of Antioch outreached in

(97) In his  
2. Reply. part.  
2. p. 501.

claiming the hearing of causes, that appertayned not to him. The (98) Centurists confesse, that, The Roman Bishops made a Law, that they might command al things first to be written to them, as appeareth by the Epistle of Iulius in Athanasius Apologia secunda. For Iulius sayth: Are you ignorant this to be the custome,

(98) Cent. 4.  
col. 529.

that first we be written vnto &c. (99) M. Symonides testifyeth that, Iulius decreed, that whosoever suspected his Iudge, might appeale to the Sea of Rome. In so much that whereas the Arians had expelled Athanasius Bishop of Alex-

(99) Upon the  
Revel. c. 5. p.  
52. And see  
Mon. of the  
Church in  
English. p. 264

xandria, Paulus Bishop of Constantinople, and diuers other Catholick Bishops of the East Church, it is (100) testified, that, Iulius commanded the Arians to come to Rome, and appoynted also a day to Athanasius. Theodoret. l. 2. c. 4. &c.

(100) Cent. 4.  
col. 530.

where hearing euerie mans accusations and (101) complaynt, He restored euerie one of these (wronged Bishops) to his owne place, or Bishoprick; and that not by intreatie, or arbitrarily, but, as the (102) Centurists confesse, by

(101) Cent. 4.  
col. 530.

Prerogative of the Roman Sea. Al which might as ye. be made much more euident by Iulius his vndoubted Epistle extant in Athanasius his second Apologie, and alledged by the Centurists (103) who mention their (104) Citation

(102) Cent. 4.  
col. 530. &  
530.

even vnto Iudgement (105) and at a certayne day, and greatly reprehending this (106) Saying of Iulius, Are ye ignorant this to be the custome, that first we be written vnto, that from hence that which is right may be defined? &c. for what we

(103) Cent. 4.  
col. 735.

haue receaued fro the blessed Apostle Peter, that I signify vnto you. To conclude this of Pope Iulius, Doctour Philippus Nicolai (107) auoucheth that, Pope Iulius as

(104) col. 737  
& 742.

Socrates and Sozomene relate, sent letters to the Eastern (Bishops) in which, as the letters witness, he often affirmeth, the right of calling general Councils by a certain

(105) col. 739.  
740.

singular Priuiledge, even by Diuine Precept, to belong to himselfe alone, who, as he sayth, is the Prelate of the first Sea. He also affirmeth that it no lesse appertayneth

(106) col. 529  
And see D.  
field of the  
Church l. 5.

vnto him being the Bishop of that Cistie, that he be acquaintd with the affaires of Bishops, and other waich his busineses of that kind. After the same manner and

p. 272.

with like ambition Damasus &c. and afterwards Innocentius &c. Thus far the Protestant Philippus. To whom I wil only adde M. Fox confessing that (108)

(107) De Re-  
gno Christi. l.  
2. p. 149.

The Church of Rome in al those Ages aboue specified (from the Apostles) challenged to it self the Title and ruling-leading of the whole vniuersal Church on earth, by

(108) A. B.  
Mon. l. 1. p. 1.

whose direction al other Chyrches haue been gouerned. And (109) whosoever was

(109) Ibid. p.  
2.

done.

None in other places, commonly the manner was to write to the Roman Bishop for his approbation. The testimonie of the Roman Bishop was sometimes want to be desired in those dayes (of Pope Iulius) for admitting Bishops in other Churches, whereof we have examples in Socrates l. 4. c. 37. when Bishops of anie other Provinces were in anie dissension, they appealed to the Bishop of Rome. Neither was this only the private opinion of some particuler Popes of those times, but it was the general received doctrine of other Bishops and Fathers: In so much as the Council of Sardis (which M. Bel (110) rearmeth *The famous and ancient Council of Sardis* (111) Cent. 4. col. 747. & Theodoros. *hissl.* 2. c. 8; consisting of 300. Bishops and above, assembled from Spaine (111) France, Italie, Greece, AEgypt, Thebais, Palestine, Arabia &c. and most other parts of the Christian world, & wherat sundrie Fathers of the Nicene Couñel were present (113) decreed Appeals to the Bishop of Rome: In so much as the (114) Cent. 4. in his Chron. p. 282. (115) Ofsander do both of them acknowledge and recite this 7. Canon of that Council: It hath seemed good to vs, that if a Bishop be accused, if the Bishops of the Province assembled together have iudged the master, and have depriued him, if the Partie depriued do appeale and fly to the Bishop of Rome &c. if the Partie accused desiring his cause to be heard once againe, do intreate the Bishop of Rome to send Legats (a latere suo) from him; it shal be in the power of the Bishop to do as he shal think good &c. (116) Tilenus speaking hereof auoucheth that, The Decree of the Couñel of Sardis of Appealing to Rome, made the Roman Bishop more bold. And in regard of this Decree, this to ancient a Council is much reproued (117) In his. l. 4. c. 7. sect. 9. (118) In his com. places in English. p. 4. (119) Palma Christiana. p. 30. 122. 124. (120) Cent. 4. p. 294. (121) Frigiuilleus Gannius plainly p. 39. confesseth, that the sayd Constantin himself attributed Primacie to the Roman (Bishop) before al, & that (122) Therby it appeared to be fatal, that Cōstātin would giue power to the Beast, which (Pope) Iulius forthwith put in practise: for Constantin the Great carried in his Ensignes the Dragon for his Armes &c. so that he was the Dragon Apoc. 13. 2. (123) Bibliander acknowledgeth, that Constantin the Great reigning &c. Siluester the Bishop of Rome began to lay the foundations of the Papistical Monarchie &c. M. Bale hath almost the same words saying (124) In these times (of Cōstātin) Syluester began to lay the foundation of the Popes Monarchie, and finding the key of the depth, he opened the pit, if it be true which Papists write of him. Yea al the Popes after Syluester to Bonif. 3. he rearmeth Mured Bishops preparing by their Canons and Decrees the seat for the great Antichrist. The (125) Cēru- rists cōfesse in general, that In this age the Myserie of iniquitie was not idle (126) And that, The Bishop of Rome challenged by Ecclesiastical Canon, the disallowing of those Synods, wherat they were absent: So cleer it is, that the Fathers, Bishops and Councils of this Age agreed with vs Catholicks in the doctrine & practise of the Popes Primacie. Now as eōcerning the Age next ensuing the 20. yeares after Christ, in which persecution so raged, as the Churches gouernment was thereby much the more obscured: yet it is confessed (127) that Pope Stephen in this Age (did) threaten Excōmunicatiō to Helennus & Firmilianus, & al (others) throughout Cilicia, Cappadocia, for rebaptizing Hereticks (128) yea M. Brightman is of opinion that, scarcely would anie beleue those proud braggs of the Roman Sea, wherewith the Decretal Epistles abound, not to have been forged by succeeding Popes c. 7. p. 193. and

and so falsely ascribed to the more ancient, they are so impudent and wayne, but that Firmilianus affirmeth they were theyr owne, at least a great part of them: whose names they beare; for speaking of Stephen then Bishop of Rome, who (sayth he) so braggeth of the place of his Bishoprick, and contendeth himself to hold the Succession of Peter, upon whom the foundations of the Church were placed, and he declareth abundantly how boasting the Bishops then were, amongst the Epistles of Cyprian ep. 75.

(129) Cent. 3. The (129) Centurists confesse that, Dionysius Bishop of Rome, through  
817. col. 168. the false accusation of some, excommunicated Dionysius Bishop of Alexandria; but Dionysius of Alexandria made his Apologie, and refused the errors falsely objected vnto him, as Athanasius reporteth. Hereby appeareth not only the authoritie of the Bishop of Rome in excommunicating, but also the obsequiousnes of the Bishop of Alexandria in not contemning, but making his Apologie vnto him.

(130) Cent. 3. They (130) likewise reprove S. Cyprian for teaching that, There ought  
col. 84. to be one Bishop in the Catholick Church, And, for his calling (131) Peters Chayre  
(131) Ibid. the principal Church from whence Priestly vniue ariseth (132) M. Trig repre-  
(132) Upon hendeth S. Cyprian, saying: Cyprian giueth more priuiledges to the Roman  
Ende. p. 285. Church; he calleth it the chief Church from whence Priestlie vniue began &c. And to which infidelitie cannot haue access. Whereupon M. Trig thus inferreth: Here we may note, what certaintie it is, to build our Faith on the Fathers &c. And the (133) Centurists charge him, for teaching (say they) without anie foundation of Scripture, that the Roman Church ought to be acknowledged of al other for the Mother and root of the Catholick Church. Yea D. Morion (134) professing willingly to admit S. Cyprians Iudgements as vmpier in this controuersie, is yet inforced to say: Although the next sentences of S. Cyprian may seem, at their first view, vnto the vnexpert Reader, to obserue in the Church of Rome, both a grace of Impossibilitie of Erring, and also a Prerogative of the Mother Church of al others, and are therefore censured by our Centurists for speeches inconuenient: Yet no man exercised and conuersant in his writings, and other Fathers, can be ignorant, that such like speeches are but the languages of Rhetorical Amplification, which commonly they vse by way of persuation, rather then by asseueration.

But what testimonie, though neuer so cleer in anie matter whatsoeuer, may not easily be euaded, if it will suffice to answer, that it was but the language of Rhetorical Amplification, or demy-lying? Or for what cause should S. Cyprian and other Fathers, vtter the foresayd Sayings, by way of Persuation, in behalfe of the Roman Churches Prerogatiues, if they had thought in their owne Iudgements and Consciences: that the sayd Prerogatiues had not been due vnto her? So vndoubted it is, that S. Cyprian and the other Fathers of his Age, beleued and acknowledged the Primacie of the Roman Church.

(137) Cent. But as touching the Age next after the Apostles themselves, wherof  
D. A. cum l. 7. as M. Hutton (135) obserueth, but few Monuments are now remay-  
pg 4. O. Fulk. ning: At then liued Pope Victor, who in D. Whitegists (136) opinion  
in his Ansvr. was a godlie Bishop and Martyr, and the Church at that time in great vniue: And  
as a conuerf. yet of him sayth D. Whitaker (137) with D. Fulk, The first that exercised  
Cath. p. 36. Iurisdiction

*Jurisdiction upon forraigne Bishops, was Victor: Inſomuch as he excommunicated the Bishops of Asia for not observing the Feast of Easter-day according to the use of the Latin Church, D. Fulk (138) chargeth him that, He passed the bounds of his authoritie. Amandus Polanus (139) accuseth him, to have shewed a Papal mind and arrogancie. And M. Spark (140) affirmeth that, somewhat Popelike he exceeded his bounds, when he took upon him to excommunicate the Bishops of the East. Beza (141) tearmeth Victor the most foolish and most ambitious Bishop of Rome. And (142) Crispinus speaking of this Age, auoucheth, that The Roman Bishops the Presace, now became more audacious to forge new Ceremonies, yea and to force upon other Churches &c. Victor in his 2. Decretal calleth himself Archbishop of the Roman and vniuersal Church. D. Fulk (143) maketh the Myserie of iniquitie to work in Peters Sea in the times of Anicetus, Victor, and Cornelius. In like sort D. Morton iustifieth such Protestant Authors as (144) reprehend Victor for arrogancie, and transgressing the bounds of his Jurisdiction, in excommunicating the Churches of Asia &c.*

The Centurists record, that (145) Anacleus in the Epistles which beare his name, in the general regiment of Churches, so joyneth them together, that to the Roman Church he attributeth Primacie and excellencie of power over all Churches, and over the whole flock of the Christian People, and that by the authoritie of Christ saying to Peter: I will build my Church &c. The Bishop of Rome is placed first, as the supreme Head of the Church: who though he erre, yet will he not haue him to be iudged of others &c. He sayth also, that certaine Cities receaued Primates from the Blessed Apostles, and from S. Clement &c. He prescribeth that, If greater diffculties arise, or causes fall out among the Bishops and Primates themselves, let them be brought to the Sea Apostolick, if such Appeale be made: for so the Apostles ordained by the appoyntment of our Saviour, that the greater and harder questions should alwayes be brought to the Apostolick Sea, upon which Christ built his vniuersal Church. Marth. 16. In like sort they say of Xistus, that In his 2. Epistle (he) nameth himself the Bishop of the vniuersal Apostolick Church: And willeth others to appeale to the Apostolick Sea as to the Head Whereby it is euident that the ancient Popes, Victor, Anacleus, Xistus, and our Gregorie xv. do wholly agree in their due clayme of Primacie. In like maner holie Irenens, who according to Hamelmanns, (146) might yet remember the Apostles owne liuelie preaching, affirming i. 3. c. 3. that, it is necessary that all Churches do accord to the Roman Church, in regard of a more owervable principallitie, is charged for the same by the Centurists, (147) with a corrupt Saying, concerning the Primacie of the Roman Church.

But to arise yet euen to the times of the blessed Apostles themselves: whereas Papias, as appeareth by the testimonie of Irenens, alleadged by the Centurists, (148) liued in the Apostles time & as D. Fulk (149) confesseth, was Schollar to S. Iohn, yet doth M. A. Hieron (150) charge him saying: Papias was the first Father and Founder of Traditions, and Peters Primacie or Romish Episcopallitie: (151) Bullinger reporteth that, forth with from the verie times of the Apostles, especially from the government of Constantine the Great (under whom some say the first poyson was poured into the Church) the desire of governing was often put in practise by certain Roman Bishops &c. D. Downham (152) acknowledged, though not the then open Exercise of the (Popes) vniuersal Dominion, yet the private Doctrine therof, saying: The Antichrist which is to be destroyed at the second coming of Christ, was come euen in the Apostles time, although he was not revealed

Ec by



(152) *An-* by exercising openly a Sovereigne and vniuersal Dominion. M. Middleton (113) affir-  
*nichristi* l. 2. meth confidently that, we are sure that the Myserie of iniquitie did work in Pauls  
 c. 8. p. 79. time, and sel nota-sleep so soone as Paul was dead, waking againe six hundred yeares

(153) *Pa-* sing Councels, Fathers, and Stories from the Apostles foreward, we find the print of  
*pisto-mastix* the Popes feet &c.  
 p. 193.

(154) *De* But Philippus (154) Nicolai vndertaking to speak of the beginning and in-  
*Regno Chri-* crease of the Popes Dignitie, auoucheth yet further, that The desire of Primacie  
*sti* p. 221. was the common Infirmitie of the Apostles, and of the first Bishops of the Citie of Rome.

(155) *Catal.* Yea some Protestants doubt not to deriue from S. Peter himself (as being  
*Testium ve-* the prognosticon or type therof) the confessed clayme of his Successours  
*ritatis Tom.* the Bishops of Rome, saying to this purpose: It can not be denyed, but that Peter  
 1. p. 27. sometimes was subiect to ambition, and desire of Rule &c. By which infirmitie of

Peter it was vndoubtedly signified, that these Bishops who boasted of Peters succession,  
 were to be subiect to the like, yea to greater ambition by infinit degrees &c. wherfore  
 this so corrupt ambition of Peter, and ignorance and negligence of diuine matters &c.  
 without doubt did foreshew, that the Bishop of Rome, in that he wil be the Chief and  
 the Heire of Peters Priuiledges, was to be ignorant and a contemner of heauenlie things,  
 and a louer of human riches, power, and pleasures. And D. Whitaker bluseth not  
 to write, that, (156) The myserie of iniquitie did work in the Sea of Rome in Peters  
 time, and did shew itself in Anicetus, Victor, Cornelius, Sozimus, Bonifacius,  
 Celestinus.

(156) *De*  
*Concil.* p. 37.  
 (157) *Rist-*  
*ad Sado-*  
*letum.*

Now if it be true which Calvin affirmeth that, (157) It is playne & conspi-  
 cuous both to learned and vnlearned, that the Kingdome of Christ (by which he  
 meaneth the Protestant Church) was ouerthrowne when the Primacie of the  
 Roman Bishop was erected, then seeing the sayd Primacie confessedly began in  
 S. Peter himself, and since hath euer continued in his Successours the Bishops  
 of Rome, it followeth, that therfore the Protestant Church hath been ouer-  
 throwne and ruinated euer since the time of S. Peter; then which what can  
 be produced more conuincing in proof, that the Protestant Church indeed  
 neuer was? But to conclude this with that Princely testimonie of K. Henrie.

(158) *In*  
*Affer-ione*  
 7. *aduersus*  
*Luther.*  
*Art. 2.*

Luther (158) cannot deny (sayth he) but that al the Church of the faithfull acknow-  
 ledge and reuerence the holie Roman Sea as their Mother and Chief, if they be not debar-  
 red access by distance of places, or by dangers in the way. And yet if they speak truth,  
 which come hither from India, the verie Indians themselves, distant by so manie parts  
 of the Earth, of the Seas, of the deserts, do yet submit themselves to the Bishop of Rome.  
 Therefore if the Pope hath obayned, neither by the commandment of God, nor by the  
 assent of men, so great and so vniuersal power, but hath challenged the same to himself  
 by his owne power: Let Luther tel me, when he burst into possession of so great Dominion:  
 Can the beginning of so great power be obscure, especially if it began within the me-  
 morie of man? but if he say, that it was about one or two Ages agoe, let him make vs re-  
 member the same out of Historie; for otherwise if it be so ancient, that the beginning of  
 so great a matter be blotted out, let him know, that it is provided by the Lawes, that  
 whose right (or Title) so surpasseth al memorie of men, that it cannot be knowne  
 what beginning it had, it is iudged to haue had a lawfull beginning: And it is clearly  
 forbidden by the consent of al Nations, that those things be not changed, which haue  
 long continued without change. So vndoubted it is, that this our Catholick  
 doctrine

doctrine of the Bishops of Romes Primacie hath been generally taught and practised time out of mind, euen from S. Peter himself, euen to the end of the Primitiue Church, and euer since : as hath been formerly proued.

To come now to the Gouernment of the Church before Christs time, The Puritans themselves do confesse that, (159) *The high Priest of the Iewes was typically and in a figure the supreme Head of the whole Catholick Church, which though (say they) it were visible only in the Province and Nation of Iewrie, yet those of other Nations and Countreies (as appeareth by the Historie of the Acts, euen though they were Aethiopians) were vnder this High Priest, and acknowledged homage vnto him. So that he was &c. in verie deed an Oecumenical & vniuersal Bishop of the whole world.* yea, sayth M. Iacob, (160) *The Iewish Church vnder the Law was National and onely One in the world vnder one high Priest. And as the Fathers were thus direct and full for the Bishop of Romes Primacie, so did they answerably reiect & pretend spiritual Primacie in anie temporal Magistrate. So the Centurion-writers confesse, that Emperours assumed to themselves vnreasonably the iudgement of matters of Faith, which thing Athanasius reprehendeth in Constantius, & Ambrose in Valentinian. Yea (162) Crispinus confesseth, that our first Christian Emperour Constantin sayd; God hath ordaind you Bishops, and hath given you power to iudge of yourselues; by meanes wherof we yeeld ourselues to your iudgement. Men may not iudge you, but God alone. Yea (163) Crispinus further acknowledgeth, that, he gave power vnto Clerks for to appeale from Ciuil Magistrates to Bishops. And others (164) grant that, He freed them from al manner of publick duties and burdens. As also that, (165) He subdued al Christian Churches to Pope Syluester; And (166) Attributed Primacie to the Roman Bishop before al. And such was his respect to Ecclesiastical Gouernours, as that the Centurists (167) relate that, It is knowne what reuerence and obseruance he had to Bishops in the Councel of Nice, where he would not sit downe vntil the Bishops willed him: And then as (168) Carion reporteth, Constantin sat downe on a lower Seat amongst the Bishops. So far was this most renowned and Christian Prince from challenging to himself Supremacie in causes Ecclesiastical.*

The Centurists (169) doe acknowledge and recite Pope Innocentius his Epistle to Arcadius the Emperour and his wife, who were aduerse to Chrysostom, and took part with Theophilus, where he thus writeth: *I the least of al and a Sinner, hauing yet the Throne of the Great Apostle Peter committed to me, do separate and remoue thee and her, from receiuing the immaculate Mysteries of Christ our God: And euerie Bishop or anie other of the Clergie which shal presume to minister or giue to you those holy mysteries, after the time that you haue read the present letters of my bound, pronounce them voyd of their dignitie &c. Arcadius whom you placed in the Bishop-like Throne in Chrysostoms roome, though he be dead, we depose and command that his name be not written in the role of Bishops. In like manner we depose al other Bishops who deliberately haue communicated with him &c. To the deposing of Theophilus we adde Excommunication &c. From hence then it appeareth that the Fathers of the Primitiue Church not only denyed euen to the greatest Emperours al pretended Snpremacie in Ecclesiastical matters, but that also Constantin himself disclaymed from the same, and when other Emperours offended against the Church, the same Church spared not to punish them for the same.*

The

The premisses likewise do most fully conuince, that the Primitiue Church neuer thought anie Pope or succession of Popes to be Antichrist. But contrarie to Protestants, (making al Popes for manie hundred yeares past to be Antichrists) it is confessed by D. Whitaker (170) that, *The Fathers for the most part thought that Antichrist should be but one man, but in that (sayth he) as in manie other things they erred, either because they yielded too much to the common opinion concerning Antichrist, or because they waighed not the Scriptures so diligently as they ought*: And as M. Whitaker forsooth hath done; M. Caribwright's (17) censure is, that *Diuers of the ancient and the chiefeſt of them imagined fondly of Antichrist, as of one singular Person*. And as for the time of his coming and continuance, M. Fox (172) acknowledgeth that, *Almost at the holie and learned Interpreter's, doe by a Time, Times, and halfe a Time, vnderstand only Three yeares and a halfe*: And (173) that this is the consent & opinion of almost al the ancient Fathers. Bullinger (174) auoucheth, that, *Doubleſſe al Expositours grounding themselves vpon this Text, haue attributed to the Kingdome of Antichrist, and to his most cruel persecutions no more then Three yeares and a halfe*. This shortest time of Antichrists raigne was so cleerly the Doctrine & beleef of the ancient Fathers, that D. Morton for his trueſt answer confesseth the same, reprouing them al of Errour, saying: (175) *Why might not these Fathers besayd, to haue erred in preſenting the time of Antichrist who haue been thus ſarr ouerſeen in reporting his Tribe?* So confessedly do the Fathers cleer al our Popes from being Antichrists. (176) Philip Mornay proueth at large that *Antichrist is not to come, during the continuance of the Roman Empire, in which behalf he alleadgeth the agreeable Sayings of S. Ambrose, Hierom, Auſtin, Chryſſom, and S. Paul*. By al which it is most euident, that in the opinion of the ancient Fathers Antichrist is to be but one man, and the continuance of his Raigne to be Three yeares and a halfe before the ending of the world, before which the Roman Empire must cease.

(170) L. De  
Antichristi  
p. 21.  
(171) In his  
2. Reply  
part. 1. p.  
308. See  
Gracerus his  
Historia  
Antichristi  
p. 11.  
(172) In  
Apoc. c. 12  
p. 345.  
(173) In  
Apoc. c. 13.  
p. 361.  
(174) In  
Ruel. c. 11.  
ser. 45. f. 142  
(175) Prot.  
Appeal. l. 2  
p. 144.  
(176) Of  
the Church  
p. 286

To reuiue then the trueſt harmonie between the Primitiue and our present Roman Church in this principal Controuersie concerning the Popes Supremacie in Causes Spiritual and Ecclesiastical; The Fathers and Bishops as then taught: First, that the Bishop of Rome was S. Peters successor, and that this Succession was not anie humane or Synodical Constitution, but euen the ordinance of God himself. Secondly, that therefore Popes might Exercise their Iurisdiction & Primacie ouer al Churches. Thirdly, And so accordingly they did ordaine, Excommunicate, depose, restore, and cite other forraigne Bishops & Archbishops. Fourthly, they placed their Legats or Vicars in other Countreies to end smaller matters, reseruing the greater causes to themselves. Fifthly, Appeals were made to them from al Christian Kingdomes. Sixtly, and they not only had power to cal General Councils, but they also appoynted Presidents in the same: Yea Councils were then so subiect vnto them, as that no Council was holden lawful which was not assembled & approued by their authoritie. Seauenthy, Princes & Emperours were subiect to their Spiritual Censures: And yet no Father, Bishop, or King of those times did euer traduce anie one of those Popes with that fowleſt note or stayne of Antichrist.

Now the ancient holie Doctours and Bishops which are here acknowledged and reproued for the foresayd seuerall poynts and priuiledges of the Popes.

**Popes Primacie** are, *Gregorie, Pelagius, Celestin, Leo, Felix, Gelasius*, the *Fathers of the Council of Chalcedon, & of Africk*, and the *6. of Carthage, of Sardis: Sixtus, Innocentius, Siricius, Sozimus, Damasus, Iulius, Stephen, Denis, Cyprian, Victor, Anicetus, Cornelius, Irenaeus, Papias, Peter, and the other Apostles.*

The Protestants producing and reproving the foresayd Fathers, are the *Centurie-writers, Danatus, Calvin, Bucer, Philippus Nicolai, Peter Martyr, Carion, Bullinger, Melancthon, Osiander, Friccius, Beza, Crispius, Tilenus, Friginiellus Gannius, Bibliander, Amandus, Polanus, Hamelmannus, Illyricus, Lubbertus, Sarania, Napper, Mornay, Whitnisi, Carthwright, Whitaker, Falk, Bilson, Trige, Rainolds, Brightman, Bale, Symonides, Bunnie, Spark, Middleton, Fox, Morton and Field: euerie one wherof do cite and reprove some Father or Council before mentioned, concerning some branch of the Bishop of Romes Primacie.*

*It is confessed by Protestants, that the Primitiue Church of Christ beleueed the Bookes of Tobie, Iudith, Esther, Sapientia, Ecclesiasticus, and two first of Machabees, to be truly Canonical Scriptures.*

## CHAPTER V.



**S** it is vndoubted by al, that the true Scriptures Propheticall and Apostolicall are most sacred, diuine, and of infallible authoritie; so it remayneth stil in Controuersie which Bookes be the sayd Propheticall, Apostolicall, and Canonical Scriptures; for as the (1) Catholick Church hath defyned the Bookes of *Esther, Iudith, Tobie, two of the Machabees, Wisdomes and Ecclesiasticus* to be sacred, Canonical, and of infallible authoritie, so are al the sayd Bookes reiected by Protestants (2) as merely apocryphal and only human.

Now to decide this so waightie a Controuersie by the Primitiue Church; Whereas in the Third Carthage Council, wherat *S. Austin* and sundrie other Fathers and Bishops were present, and subscribed, it is expressly defined, that, (3) *Nothing be read in the Church vnder the name of diuine Scriptures, besides Canonical Scriptures. And the Canonical Scriptures are Genesis, Exodus &c. the five bookes of Salomon &c. Tobie, Iudith, Hester, two bookes of Esdras, two bookes of Machabees &c.* Whereas also the same Canon of Scriptures is made and numbred particularly by *S. Austin* (4) himself, as also by *Innocentius, Gelasius* and other ancient Writers; the truth hereof is so manifest, that the same is confessed by sundrie Protestant Writers, and the same Council and Fathers (instead of better answer) seuerely reprehended for the same. *Hiperius* (5) auoucheth that, In the Third Carthage Council there are added to the Canon &c. *Sapientia and Ecclesiasticus, two bookes of Machabees, Tobie, Iudith &c.* Al which bookes in the same order numbred *Augustin, Innocentius & Gelasius, rum Lett*

(1) Concil.  
Carthag. 3.  
Can. 47.  
Trid. sess 4.  
(2) Luth. &  
Zwingl.  
Praef. Bibl.  
a se Cūuers.  
Calu. Inst.  
l. 1. c. 12. §.  
8 l. 2. c. 5.  
§. 18. l. 3. c.  
5. §. 8.  
(3) Can. 47.  
(4) De Doctr.  
Christi l. 2.  
c. 8. Innoc.  
ep. ad Exup.  
c. 7. Gel. To.  
1. Concil. in  
Decret. cum  
70. Ep. l. 6.  
l. 6. Esymol.  
c. 1. Rebanus  
l. 2. Infia.  
cler. Cassiod.  
l. 2. diuina.



(1) *Meth. Theol. l. 1. p. 45.* for which he ad large afterwards reiecteth their iudgement. In like sort (6) *Lubbertus: Ignant* (sayth he) certaine of these bookes to be admitted by the Carib-  
 (6) *de Prin- ginians, but I deny that therefore they are the Word of God; for no Councils haue that*  
*cip. Christi. Authoritie.* But to be brief, the Third Carthage Council is acknowledged  
*Dogm l. 1. c.* and reprobued for this verie doctrine by D. Reynolds, (7) Zanchius, Hospinian,  
 4. p. 8. Trelicaus, Mathias Hoe, M. Parker, and D. Field; And so likewise is S. Austim  
 (7) *Conclus. annex. v. his Conf p 699* and other ancient Fathers herein acknowledged and reiecteth by Hospinian,  
 700. Zand de (8) Hiperius, Zanchius & D. Field. But Bremius auoucheth more in general,  
*Sacr. p. 32.* that, (9) There are some of the ancient Fathers who receive (sayth he) these Apo-  
 33. H. p. cryptal Bookes into the number of Canonical Scriptures: And in like sort some Coun-  
*hist. Sacram. p. 1. p. 160.* cels command them to be acknowledged as Canonical: I am not ignorant what was  
*Trelic. loc. com. p. 15.* done, but I demand whether it was rightly and Canonically done. Lastly D. Conel  
*Hoe Tract. Tripars. Theol. p. 46.* not only most plainly confesseth S. Austins like Iudgement had of the  
*Park. ag.* Booke of Wijdome, but withal further affirmeth (11) of al these Bookes that,  
*Symb. pars. 2. p. 60.* If Russinus be not deceaned, they were approued as partes of the Old Testament by  
*Field of the Church p. 246 247.* the Apostles. So cleer it is, that the foresayd Bookes were confessedly belec-  
 (8) *H. p. 161.* ued to be Canonical by the Primitiue Church.  
 (9) *Hip. Meth. Theol. p. 46.* Adde hereunto, that (12) D. Field & M. Huston both of them teaching that  
 Zanch. de *Sacra Scrip. p. 32. 33.* some of the ancient Iewes receiued the foresayd Bookes for truly Canonical,  
 Field of the *Church. p. 246.* though others of them did not beleue and receaue the same accordingly, yet  
 (10) *Apst. Confess. Wutemb. See Buzers Scripta An gl. p. 711.* are the sayd Iewes therfore expressly reprobued by Protestants themselves,  
 (11) *Apst. Confess. Wutemb. See Buzers Scripta An gl. p. 711.* Bibliander tearming it *The rashnes of the Iewes*; in which his censure he is ap-  
 (12) *Field of the Church p. 246.* proued by the Protestant *Sceltesco* in his booke of the Second coming of Christ,  
 (13) *Field of the Church p. 246.* Englished by M. Rogers (13) for the supposed worth therof. D. Bancroft (14)  
 Zanch. de *Sacra Scrip. p. 32. 33.* in the verie Conference before his Maestie reiecteth the obiections of the Iewes  
 Field of the *Church. p. 246.* made against these Bookes, tearming them, *The old canils of the Iewes, renewed*  
 (14) *Apst. Confess. Wutemb. See Buzers Scripta An gl. p. 711.* by Hierom, who was the first that gaue them the name of Apocrypha, which opinion  
 (15) *Apst. Confess. Wutemb. See Buzers Scripta An gl. p. 711.* vpon Russinus his challenge he after a sort disclaymed. Yea D. Bancroft is so ful  
 (16) *Apst. Confess. Wutemb. See Buzers Scripta An gl. p. 711.* with Catholicks in Defence of the sayd Bookes, as that other of his owne  
 Brethren charge him further to say, (15) that, *The Apocrypha were given by in-  
 spiration from God, which is al one as to affirme them to be truly diuine and  
 Canonical.* And as concerning the booke Ecclesiasticus, it is defended to be  
 truly Canonical by the Protestant Writers (16) Lascius and Parker, of which  
 later D. Wyller (17) sayth *How audacious is this fellow, that contrarie to the deter-  
 mination of this Church (of England) dare make Ecclesiasticus a book of Canonical  
 Scripture?*  
 (17) *Field of the Church p. 246.* Furthermore, seing it is expressly taught and defended by sundrie Pro-  
 (18) *Field of the Church p. 246.* testants, that this waightiest Controuersie of discerning true Scripture from  
 (19) *Field of the Church p. 246.* forged, can not be decided by the (18) Scriptures themselves, neither by Testi-  
 (20) *Field of the Church p. 246.* monie (19) of the Spirit, but (20) by the authoritie of Gods Church, Hence it neces-  
 (21) *Field of the Church p. 246.* sarily followeth, that the Church of Christ hauing decided and determined  
 (22) *Field of the Church p. 246.* this foresayd Controuersie, and that not only by General Churches of later  
 (23) *Field of the Church p. 246.* times, but euen by the Councils & Tradition of the true Primitiue Church,  
 (24) *Field of the Church p. 246.* that therefore al parties are bound to approue & beleue the foresayd Bookes  
 (25) *Field of the Church p. 246.* to be truly Canonical.  
 (26) *Field of the Church p. 246.* Al which wil yet be made much more eident by our easie Refutation of  
 (27) *Field of the Church p. 246.* their chiefest arguments vsually vrged against them. For first it is objected by  
 D.

D. Whitaker (21) that therefore they are not Canonical, because They were written in Greek, or some other strange language, and not in Hebrew, nor had for their knowne Authours, those, whom God hath declared to be his Prophets. But neither of these are of force, for it is no little temeritie so to measure the Scriptures by the tongue wherein they are written, as to restrayne the Spirit of God to one only language. The further falsehood and vanitie wherof is abundantly disproved by example of Daniel, a great part wherof, (22) though not written in Hebrew, is yet by our Aduersaries themselves acknowledged for Canonical. Neither likewise is it true, that God would direct by his holie Spirit no Authours in their writings, but such as were knowne, and also further declared by certaine testimonie, to be Prophets: For Protestants themselves can not yet tel, who were Authours of the feuerall Bookes of Judges, the Third and Fourth of Kings, the Two of Chronicles, and the Bookes of Ruth and Iob: Euen D. Whitaker (23) himself doth directly answer his owne objection, saying: The Authours of manie Bookes are not knowne, as of Iosue, Ruth, Paralipomenon, Hester &c. And we receiue (sayth D. Willer) 24) manie Bookes in the old Testament, the Authours wherof are not perfectly knowne. Yea Caluin, Beza, and the publishers of certaine of our English Bibles in the Preface or Argument of the Epistle to the Hebrewes, do al of them professe to rest doubtful of the Authour therof, Caluin & Beza there affirming, that it is not written by S. Paul. So that though the foresayd Bookes be not written in the Hebrew, nor haue their Authours or Penners knowne, yet by like example of other approued Scriptures, it maketh nothing against their Sacred and Diuine Authoritie.

Secondly, it is objected that the sayd Bookes were reiected or doubted of by sundrie of the ancient Fathers', as namely by Origen (26) Epiphanius and Hierom, who agreed therein with the ancient Iewes. But first, these Fathers in the places cited do not speak of their owne opinion, but do only report what was the opinion of certaine of the Iewes therein; for Origen was so far from according herein with the Hebrewes, that he expressly defended (27) against Iulius Africanus (who doubted therof) the Historie of Susanna, which Iewes and Protestants reiect: Yea he auereth (28) that part of Esther to be Canonical, which Protestants refuse as not being in the Hebrewes Canon. In like sort S. Epiphanius (29) numbred Sapiaentia and Ecclesiasticus among the Diuine Scriptures, and referreth (30) Sapiaentia vnto Salomon.

As concerning S. Hierom, whereas he vnto an vnwarie (31) Reader may seem to seclude certaine Chapters of Daniel, as not being in the Hebrewes Canon, inso much that Russinus mistaking herein S. Hierom's meaning, doth therefore (as Protestants (32) stil doe) reprove and charge him with refusal of these foresayd parts of Daniel, S. Hierome (33) answereth and explaineth himself, saying: Truly I did not set downe what myself thought, but what the Hebrewes are accustomed to say against vs herein, calling there further Russinus (and in him our Protestants) a foolish Sycophant for mistaking and charging him herein with the Hebrewes opinion. Yea S. Hierom's thus explaining himself, is a matter certaine, that it is accordingly confessed, by D. Conel (34) & D. Bancroft.

And it is further euidēt, that S. Hierom placed the Bookes of Machabees

(16) Ep. ad Polanum.

(17) Lectori maxime, p. 69

(18) Hook. Ecol. Pol. l. 1

p. 86.

(19) Whit. cont. Scriptur.

p. 370. 357. Hook ubi

sup. p. 147.

(20) Hook. ib. p. 146.

116 Aretius Exam. 1. 24.

(21) Whit. 10 R. 2. p. 22. 23.

(22) to wit, from Ch. 2

vers. 4. to the end of the 7. chap.

(23) De sacra Scr. p. 603.

(24) Syn. p. 4

(25) of Anno 1584. &

1578 See Calu. inc. 2.

Heb. ver. 2.

(26) In Ps. 1 apud Euseb.

Hist. l. 6. c. 10. Epiph.

de Pondere & Mensura.

Har. 8. Epiphaneorist.

Hier. Pref. in l. Regum.

(27) Ep. ad Iulium & hom. 1. in Leuit.

(28) Ep. ad Iulium.

29) Har. 76

(30) Lib. de Pond. & Mensura.

post init.

(31) Praef. in Daniel.

(32) Whit. cont. Camp.

bees p. 18.

(33) *Apol. 2.*  
*cont. Ruffin.*  
*fin*

(34) *Ans.*  
*to Burges*  
*p. 87. Bin.*  
*in the Conf.*  
*before his*  
*Majestie.*  
*p. 60.*

(35) *Prolog.*  
*in Machab.*  
*(36) Pref. in*  
*Indish.*

(37) *2. Thef.*  
*2. 2. Euseb.*  
*hif. l. 3. c. 19*  
*& l. 6. c. 10.*  
*Aug. cont.*  
*Advers.*  
*Lig &*

*Proph. l. 1.*  
*c. 10. Gelaf.*  
*in D. cec.*

*cū 70. Epist.*  
*502. m. hif.*  
*l. 7. c. 19.*  
*Hame'man*  
*de Tradit.*

*Apostol. 1.*  
*part. l. 1. col.*  
*251. Ep. pars.*  
*3 col. 841.*

(38) *Conc.*  
*Laodic.*  
*can. 46.*

(39) *Survey*  
*of Christs*  
*sufferings.*  
*p. 664.*

(40) *The*  
*first Dayes*  
*Conf. D. 1.*

(41) *4. Dayes*  
*Confir.*  
*fol. 1. 6.*

bes (35) among the Stories of diuine Scripture. And of the Booke of Indish he sayth, (36) with the Hebrewes the booke of Indish is read among the Hagiographal (writings) whose authoritie to strengthen those things which fall in Contention (to wit with the Iewes) may be thought lesse fit &c. But because we read that the Nycene Councel accompted this in the number of holie Scriptures, I haue yeelded &c. So cleer it is, that the Fathers obiected, did only relate in the foresayd places the opinion of the Hebrewes, from which themselves did yet disclaime.

Secondly, supposing it for true, that the foresayd Fathers haue doubted or reiected the foresayd Bookes, yet neither hence will it follow, that they are not truly Canonical; it being certaine, that in the Primitiue Church the Canonical Scriptures were not generally receaued al at once, but in great varietie of pretended (37) Scriptures special care and search was requisite; whereby it came to passe, that sundrie Bookes were for the time misdoubted, or by some Fathers or Councels (38) omitted, or not receiued, which yet afterwards were vpon greater search and consideration generally acknowledged. A poynt so euident, that D. Bilson testifieth in our behalf, that (39) The Scriptures were not fully receiued in al places, no not in Eusebius time. He sayth the Epistles of Iames, Iude, the 2. of Peter, the 2. and 3. of Iohn are contradicted, as not written by the Apostles, the Epistle to the Hebrewes was for a while contradicted &c. The Churches of Syria did not receaue the 2. Epistle of Peter, nor the 2. and 3. of Iohn, nor the Epistle of Iude, nor the Apocalyps &c. The like might be sayd for the Churches of Arabia: wil you hence conclude (saith D. Bilson) that those partes of Scripture were not Apostolick, or that we need not to receaue them now, because they were formerly doubted of? So fully doth this Protestant Doctour answear his owne Brethrens like vsual obiection had against the Machabees, and the other Bookes of the Old Testament now in question.

And that the foresayd Epistles of S. Peter, S. Iames, S. Iohn, S. Iude and the Apocalyps were doubted of by some Fathers of the Primitiue Church, and not generally receaued by al, it is further confessed by the Deanes of Paules and Windsor, who in the Towers Disputation had with that Ornament of our Nation and most victorious Martyr Edmund Campian, do thus report of themselves (40) For prooffe hereof we alleadged the testimonie of Hierom in Catal. where he thus writeth; The Epistle of Iames is sayd to be published by some other vnder his name, and of the 2. of Peter he sayth, that it is denyed of manie to be his: we also alleadged Eusebius writing thus, Those Bookes that be gaynsaid, though they be knowne to manie, be these, the Epistle attributed to Iames, the Epistle of Iude, the later of Peter, the 2. and 3. of Iohn. And D. Walker in the same Disputation affirmeth, (41) that S. Hierom saith, concerning that (Epistle) which is written to the Hebrewes, manie haue doubted of it. And also concerning the 2. of Peter, he sayth, it was doubted of by manie, and so with some were the two last Epistles of Iohn &c. Now if the Bookes of Machabees, Tobie, &c. be not Canonical, because (as Protestants before obiected) they were reiected or doubted by some ancient Writers, then by the same reason Protestants must likewise reiect the Epistle to the Hebrewes, the Epistles of S. Peter, S. Iames, S. Iude, S. Iohn and the Apocalyps, because these also were no lesse doubted & reiected by sundrie ancient

Writers:

Writers: Wherefore the weaknes and ensuing absurditie of this obiection being thus discovered, we are to obserue, that the Canonical Scriptures are to vs at this day discerned and made knowne, not by that which some ancient Writers omit, deny, or doubt of, but by that which most of the Fathers constantly affirme, and chiefly by that which is iudged and decreed by the Catholick Church lawfully assembled in General Council.

Thirdly, some object that there are in the foresayd Bookes diuers repugnances or Contradictions, and consequently that they are not inspired by the holie-Ghost. But to omit, that in those Scriptures which are beleueed by al to be Canonical, there are manie hidden difficulties and seeming (42) repugnances, which yet notwithstanding, we are bound to acknowledge the sayd Scriptures to be true and sacred; I wil for breuitie only alledge, what other Protestants think and answer themselves to the foresayd pretended Contradictions in the Bookes of *Machabees*, *Tobie* &c. D. *Comel* (43) writeth: We could without violence haue afforded them the Reconcilement of other Scriptures, and vndoubtedly haue proved them to be most true: Yea he particularly answereth certaine of the pretended repugnances. In like sort *Conradus Pelican* (45) Professour at *Figure*, writing his Commentarie vpon the foresayd Bookes, sayth, I easily yielded &c. especially seeing those Bookes were alwayes accounted so Ecclesiastical and Biblical, that euen from the Apostles times they were read in the Catholick Church with much reuerence, although they were not produced in authoritie against the Iewes as Canonical, who receiued not those into their Sacred Canon, whereas they do not only not contradict in anie thing the writings of the Law and the Prophets, but also &c. for the most part they cleerly carry the right style of the holie-Ghost; certain knots (or difficulties) intermingled, which are found more easie to be loosed, then some haue thought &c. Whereupon they were euer reuerenced and read by holie men; yea the Sayings therof are found to be alledged by the Apostles. Agreeably hereto M. *Hutton* (46) at large answereth and cleereth the common obiection against *Iudith*, and the like in behalf of Ecclesiasticus (47) and (48) *Daniel*. So weak and impertinent are the Contradictions pretended by Protestants against the foresayd Bookes.

Now from the premisses, & that by the Cōfessions of our Aduersaries, we may collect, that the foresayd Bookes of Scripture were only not approued for truly Canonical by S. *Austin*, *Innocentius*, *Gelasius*, and al the Fathers and Bishops of the 3. *Carthage* Councel, but also were approued as parties of the Old Testament by the Apostles, and for such alledged by them, and so from the Apostles times were read in the Catholick Church with much reuerence. Witnesses wherof are the Protestant Writers *Hiperius*, *Lubbertus*, *Zanchus*, *Hospinian*, *Trelicarins*, *Hoe*, *Scelico*, *Brentius*, *Bibliander*, *Lascicins*, *Pelican*, *Raynolds*, *Parker*, *Field*, *Comel*, *Bancroft*, *Hutton*, *Parkes* & D. *Bilson*; al of them affording their helping hands in maintayning and defending the foresayd Bookes by true Antiquitie.

(42) See  
Mat. 10. 10.  
& Mar. 6. 8  
1. Reg. 8. 9.  
2. Par. 5. 10.  
& Hebr. 9. 4.  
Act. 9. 7. &  
Act. 22. 9.  
Mash. 26.  
31. & Marc  
14. 68.  
Mar. 15. 25.  
& Jo. 19. 14  
Luc. 3. 35. 36  
& Gen. 11.  
12. And see  
Jewel Def.  
&c. p. 361.  
(43) Answ.  
to Burger,  
p. 85.  
(44) Ib. p. 87  
88. 89. 90.  
(45) Ep.  
Dedic.  
46. 2. Parte  
of the Answ.  
p. 238. 219.  
(47) Ibid.  
p. 247.  
(48) Ibid.  
p. 246. And  
see Bucars  
Scripta An-  
glic p. 713.



*It is acknowledged by Protestants, that the Fathers of the Primitive Church beleueed and taught our now Catholick Doctrine concerning Traditions.*

## CHAPTER VI.

(1) Bellarm. d. Verb. Dei non Scripto. l. 4. c. 3.  
(2) Luth. in Commens. c. 1. ad Gal. Calvin. Inst. l. 4. c. 8. sec. 8  
(3) Prot. Appeale l. 4. p. 62.  
(4) Of the Church l. 3. p. 170.  
(5) De Bapt. cont. Don. l. 5. c. 23.  
(6) In Whit. Def. p. 101. And in his 2. Reply against Whit. part. 1 p. 84-85, 86.



HE Catholick Doctrine concerning (1) Traditions, is, that the sacred Scriptures, or written Word of God do not expressly containe al poynts or matters concerning Faith and manners: And therefore besides the same, is necessarily required the not written Word of God, that is, Diuine and Apostolical Traditions.

To the Contrarie, Protestants (2) directly teach, that al things necessarie to Saluation are set downe in the sacred Scriptures: And that we are not bound to beleuee or do anie thing, which is not taught and commanded thereby.

Now what the Primitive Church beleueed, and whether the present Roman or Protestant Church doth Symbolize and agree therewith, the Sequele, only taken from the free and liberal testimonies of Protestants themselves, shal evidently demonstrate.

And to begin with S. Gregorie, D. Morton confesseth that, (3) He useth to confirme some things by Tradition. S. Augustin also, whom D. Field (4) termeth, Austin the greatest of al the Fathers, and worthiest Diuine the Church of God euer had since the Apostles times: This indeed most worthie Diuine, endeauouring to proue that those who are Baptised by Hereticks, should not be rebaptised, freely confesseth, that (5) The Apostles commanded nothing hereof, but that Custome which was opposed herein against Cyprian; is to be beleueed to proceed from their Tradition, as manie things be, which the whole Church holdeth, and are therefore wel beleueed, to be commanded of the Apostles, although they be not written.

A Saying so euident for our present Controuersie and manie others, that M. Cartwright (6) sayth therof, To allow of Austin's Saying, is to bring in Poperie againe. And, if S. Austins Iudgement, be a good Iudgement, then there be some things commanded of God, which are not in the Scriptures, and thereupon no sufficient doctrine containe in the Scriptures. Calvin also acknowledgeth the same words of S. Austin, yet confesseth (7) not to respect them, affirming also that Austin hath nothing besides coniectures. In like sort S. Chrysostom in expresse words teaching (8) that, The Apostles did not deliuer al things by writing, but manie things without, & these be as worthie of credit as the other. D. Whitaker (9) in answer hereto sayth: I answer that this is an inconsiderate speech, and unworthie of so great a Father. And whereas Epiphanius har. 61. teacheth that, we must use Traditions, for the Scripture hath not al things, and therefore the Apostles deliuered certain things by writing, and certain by Tradition: with whom agreeth S. Basil de Spiritu Sancto. c. 27. saying: Some things we haue from Scripture, other things

(7) Inst. l. 4. c. 10. §. 20.  
(8) In 1. Thel hom 4.  
(9) De sacra Scriptura p. 678.

things from the Apostles Tradition &c. both which haue like force vnto Godlines. (10) In his  
 D. Reynolds (10) his answer to these foresayd Sayings of S. Basil & Epipha-  
 nius is; I take not vpon me to controule them; but let the Church iudge, if they confi-  
 dered with aduise enough &c. In like sort, Eusebius affirming (l. 1. Demonstr. 689.  
 Enang. c. 8) that the Apostles published their Doctrine, partly by writing,  
 partly without writing; as it were by a certaine vnwritten Law, D. Whitaker (11)  
 sayth hereof: I answer that this Testimonie is plaine enough, but in no force to be re-  
 ceined, because it is against the Scriptures.

Chemnitius (12) reprobeth for their like testimonie of vnwritten Tradi-  
 tions, Clemens Alexandrinus, Origen, Epiphanius, Ambrose, Hierom, Maximus,  
 Theophilus, Basil &c. And M. Fulk (13) confesseth as much of Chrysostome,  
 Tertulian, Cyprian, Augustin, Hierom, &c. Schrederus (14) acknowledgeth  
 that, Origen and Basil in his book of the holie-Ghost, and Hierom against the Lucife-  
 rians do relate manie Customes, which they cal Doctrines receined by Tradition with-  
 out writing, as Threefold immersion in Baptisme, Prayer towards the East, the words  
 of Inuocation when the Bread of the Eucharist is shewed &c. prohibition to Fast on  
 Sunday &c. Sacrifices for the dead &c. And D. Whitaker (15) acknowledgeth  
 and reprobeth for their like doctrine of Traditions, Chrysostom, Epiphanius,  
 Tertulian, Cyprian, Augustin, Innocentius, Leo, Basil, Eusebius &c. The Cen-  
 turists (16) condemneal the Fathers of the Fourth Age one by one, reciting  
 their Sentences and reiecting them. Chemnitius reciting and reiecting the  
 Sayings of Origen, (17) concludeth thus: So Origen iudgeth that there are Apo-  
 stolical Traditions. And D. Fulk (18) confesseth, that Tertulian taught Sacri-  
 fice and prayer for the dead, vpon Traditions from the Apostles. D. Whitaker (19)  
 being to answer S. Cyprians playne Sayings for Traditions writeth thus: I  
 answer first, Cyprian was no Apostle, and therefore his words are to be examined,  
 and not al things forthwith to be receined &c. therefore let vs not regard what he  
 sayth &c. Lastly whereas S. Dionysius de Eccles. Hierarchia c. 1. (S. Paul's  
 Schollar) affirmeth that the Apostles did deliuer (their Doctrine) partly  
 by writing, partly without writing &c. D. Whitaker (20) deuoyd of al an-  
 swear or euasion sayth: I do acknowledge that Dionysius is in manie places a  
 great Patrone of Traditions. And D. Fulk (21) confessing that Papias was  
 Scholler to S. Iohn, yet M. Middleton (22) affirmeth, that Papias was the first Fa-  
 ther and Founder of Traditions.

But Beforeal these, liued the ancient Iewes, of whom Paulus Fagius  
 writeth that, (23) The Iewes are of opinion, that Moses receined from God in  
 Mount Sinai a double Law: the one which they cal the Law deliuered in writing:  
 the other which they cal the Law which is in the mouth, or deliuered by word of  
 mouth: And this last they affirme to be derined by Moyles to posteritie by a certain  
 order of Succession. And the self same is confessed by D. Beard (24) M. Rollock  
 likewise auoucheth that, (25) The Church after Moyles had both the (Tradition  
 or) sound of a liuely voice, and of the Scripture and written Word of God. And the  
 same Doctrine of Traditions in the Iewes is confessed by Buxdorsius (26) a  
 Protestant Hebrew Reader in Basile. D. Morton admitteth that, (27) The  
 Protestants wil as readily confesse that the Iewes pretended vnwritten Traditions, as  
 could either Egesippus or Anasolius; but whether they did make that boast vnjustly, or  
 iustly, that (sayth he) is worthie our most diligent Scanne.

effectual  
calling,  
p. 241.

(26) Syna-  
goga Iuda-  
ica, p. 13 21.  
48. 67.

(17) Prot.  
Appeal, t. 2.  
p. 377.

Wel then the Fathers here confessed and disliked by Protestants for our Catholick Doctrine of Traditions, are *S. Gregorie, Austin, Ambrose, Hierome, Chrysostom, Epiphanius, Basil, Eusebius, Maximus, Theophilus, Innocentius, Leo, Cyprian, Origen, Tertulian, Clement Alexandrinus, Dionysius Areopagita, Papias*, and the faithful Jewes before Christ.

The Protestants citing and reproving the sayd Fathers herein, are, *Chemnitius, Calvin, Schrederus, Buxdorsius, Whiraker, Cartwright, Morton, Beard, Rollock, Fulk and Rainolds*. So apparent it is, that our present Roman Church in the Doctrine of Traditions, doth stil insist in the steps of the Primitive Church.

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*It is Confessed by Protestants, that according to the Fathers of the Primitive Church, the Sacraments do truly conferre Grace & Remission of finnes: And that they are in number seauen.*

## CHAPTER VII.

(1) *Imb. in*  
*Affert. 1.*

*Articuli.*  
(2) *Conc.*  
*Florent. In*  
*Instans.*

*Armenorū.*  
*Trid, sess. 7.*

*can. 1.*  
(3) *In Ps. 73*

*And cons.*  
*Fault 1 19.*

*c. 13. In Ps.*  
*72. In Io.*

*tract. 11. &*  
*41.*

(4) *loc. com.*  
*p. 299.*

(5) *In Ps. 1.4*  
*c. 15. Sect. 7*

(6) *loc. com.*  
*p. 299.*



Protestants (1) teaching Faith alone to iustify, do consequently affirme the Sacraments to be but bare Signes, not causes of our Iustification, serving either, even as preaching, for an object to stir up and nourish our Faith, or for certaine markes whereby the Faithful are discerned from Infidels. But contrary hereto the Catholick Church (2) hath defined the Sacraments to giue or conferre Grace to the worthie receiuer, and that they ioyntly with Faith and other vertues concur to our Iustification. In like sort where Protestants teach only Baptisme and the Lords Supper to be Sacraments, the Catholick Church beleeueth Seauen, to wit, Baptisme, Confirmation, Penance, Eucharist, Orders, Matrimonie, and Extreme Vnction.

To examine now what is confessed herein from the Faith and Doctrine of the Fathers of the Primitive Church, and first concerning the efficacy of Sacraments; *S. Austin* expressing the difference between the Sacraments of the Old Testament and ours, affirmeth that, (3) *The Sacraments of the New Testament giue Salvation*, whereas *The Sacraments of the Old Testament did but promise the Saviour*. This his saying is so direct against Protestants, that *Musculus* blusheth not to say; (4) *It was spoken by Austine without consideration*. And the like reprehension is made by *Calvin*. But (5) *Musculus* not satisfied with reproof only of *S. Augustin*, reprehendeth further the Fathers in General, for that, sayth he, (6) *They attribute greater efficacy to our Sacraments, then to the Sacraments of the Old Testament, affirming ours to be effectual signes of Grace, not only signifying the same as the others did, but also conferring and giuing Grace and Salvation*.

This





flesh is annoyed that the soule may be consecrated; the flesh is signed that the soule may be armed. The flesh is covered with Imposition of hands that the soule may be enlightened with the Spirit; the flesh bareth the Body and Blood of Christ, that the soule may be satisfied to God. This Saying is so displeasing to Protestants, that M. Parker in great choller demandeth: (25) Who can brooke it? But more in particular concerning Chrisme or Confirmation, sundrie Protestants (26) reprove Tertulian, Cyprian, Ambrose, with error of using the Crosse in Confirming those that were baptised. M. Parkins sayeth: (27) This unction portrayed to Baptisme in the West, is above Three hundred yeares after Christ, for then was there another Confirmatorie unction devised by Melchisedes, or as some say before him by Urbane the first, who lived about Anno 223. S. Cyprian teaching that, (18) It is necessarie that he who is Baptised, receiving Chrisme should also be annoyed, the (29) Centurists reprove him for the same, affirming further, that in these ancient times, unction and imposition of hands followed Baptisme, of which Tertulian &c. which custome Cyprian erroneously maketh necessarie. Chennitius (30) also reprehendeth S. Cyprian for saying of Baptisme and Confirmation: Then they may be clearly sanctified and become the finnes of God, if they be borne of both Sacraments. (31) M. Parker reproveth (32) S. Cyprian for teaching The Oyle, Signaculum Domini cum; our Lords Seale. And Chennitius (33) chargeth not only S. Cyprian, but also the Laodicean Council, Melchisedes, Cornelius and Tertulian for the Sacrament of Confirmation: For which also Damian (34) reciteth and reiecteth sundrie of the ancient Fathers.

Concerning holie Orders, to omit that already it is confessed here, that S. Cyprian, Tertulian, and S. Denis did teach them to be truly a Sacrament, numbring them amongst the rest: the verie Minor Ordines, inferior Orders of Deacons, Subdeacons, Readers, Exorcists, Acolytes are so plainly taught in the Primitiue Church, that D. Field maketh (35) no question but these Minor Orders were verie ancient, alledging in proof thereof the testimonies of Cyprian, Cornelius and Ignatius; And for the same, the (36) Centurists alledge the Fathers of the Fourth Age. (37) But Luther confesseth that S. Denis (S. Pauls Scholler) affirmeth that there are in the Church, Bishops, Deacons, Subdeacons,

Lastly as touching Excecrable unction, Innocentius is reproved by (38) M. Bale & Stegodine, for that he affirmed Anoynting of the Sick to be a Sacrament.

Wel then, the Poynts here confessedly taught by the Fathers of the Primitiue Church, are that the Sacraments do not only signify, but truly conferre Grace, Iustification, and Remission of finnes: That Infantes dying unbaptised cannot be saved: That in case of necessitie Lay persons may baptize, and that the Sacraments are season in number. Now the Fathers produced and reprov'd by Protestants for these Poynts, are, S. Austin, Innocentius, Cyprian, Orogen, Tertulian, Iustin, Clement, Urban, the Council of Laodicea, Melchisedes, Cornelius, Ignatius & S. Denis. The Protestants charging the foresayd Fathers, are Luther, Calvin, Musculus, the Magdeburgians, Zuinglius, Sarcenius, Bucer, Bullinger, Scultetus, Rhegius, Coornitius, Dancus, Osiander, Whitaker, Cartwright, Hemfrey, Parker, Field, & Bale. So evident it is, that the Primitiue and our now Roman Church, do most truly agree in the Doctrine & number of the holie Sacraments.

*It is Confessed by Protestants, that the Fathers of the Primitive Church beleued and taught the Real Presence of Christs true Bodie and Bloud in the Eucharist: As also our further Catholick Doctrines of Transubstantiation, Adoration, Reseruatiō, and the like.*

## CHAPTER VIII.



**T** is the (1) certaine and general Decree of the Catholick Church, that in the Blessed Sacrament of the Eucharist, after the Consecration of bread and wine, our Lord IESVS CHRIST God and man, is truly, really, and substantially containd vnder the formes of those sensible creatures. And that the whole Substance of bread is conuerted into the Substance of Christs Bodie, and the whole substance of wine into the substance of his Bloud; which Conuersion is fitly called *Transubstantiation*. Protestantes herein being much diuided amongst themselves: The (2) *Lutherans* teach the Real Presence no lesse plainly then Catholicks; only with this difference, that they think withal the bread and wine to remayne after Consecration with the Bodie and Bloud; which alteration is called *Consubstantiation*. (3) *Zuinglians* are of opinion, that *Eucharist* is only a signe, figure or remembrance of Christs Bodie, no wayes truly containing the same. *Caluinists* (4) securin shew more liberal, admitting the Bodie of Christ to be truly and really in the Sacrament, and that the Sacrament is not only a Signe, or figure, or that thereby is only giuen to vs the fruits & merits of Christs Bodie, but even the Bodie itself, yet with this qualification, that the same is not receiued by the bodily mouth of the Communicant, but only by his Faith: Neither that the bread & wine cease to be, or are conuerted into the Bodie and Bloud of Christ, but that, when the bread and wine are receaued with the bodily mouth, at the same time the bodie & bloud of Christ are receaued spiritually, mystically, and by Faith.

(1) Conc.  
Trid 18 23  
c. 1. & 4.

(2) *Luth. l.  
de Capitu.  
Babyl. c. de  
Euchar.  
Chema. l.  
doctrin  
Christi  
naturis.*

(3) *Zuingl.*

*De ueris &  
falsa Relig.*

(4) *Cuba. l.  
de cana  
Domini.  
Boga de  
Cana Do-  
mini.*

(5) *Proo.  
Appeal.  
l. 2. p. 105.*

(6) *Iesuit.  
par. 2. cap. 5  
p. 627.*

Now in one thing herein I wil accord with D. Morton, that (5) *This question of Transubstantiation being of so great consequence, that if it be defensible, Protestants must stand chargeable of Heresie; but if it may be confuted, the Romanists must necessarily be condemned of Idolatry: That therefore we (both) think it our bounden dutie to consult more exactly with the Senat of Antiquitie, which I wil now only performe from the free grants & confessions of D. Morton's owne Brethren.*

And so to begin with S. Gregorie, D. Humphrey (6) speaking of him and S. Augustin demandeth, what Gregorie and Augustin brought into the (English) Church? To which himself answereth, that They brought (with manie other Catholick poynts by him there recited) *Transubstantiation.*

To

To arise to S. Chrysostome, the Centurists (7) confesse, that he seemeth to teach Transubstantiation. And Musculus (8) reproveth and reproveth a Saying of S. Chrysostom's for the Real presence. The Centurists (9) likewise affirme that Eusebius Evagrius did speak unprofitably of Transubstantiation. And (10) many Protestant Writers do greatly reprove the Bookes of Sacraments (truly) ascribed to S. Ambrose, for affirming the opinion of Christs bodilie Presence in the Sacrament. Infomuch that the Centurists (11) charge S. Ambrose for not writing well of Transubstantiation, and Application for the dead. In this respect also Peter Martyr (12) professeth to dislike the iudgement of S. Cyril: And (13) further annexeth, I wil not so easily subscribe to Cyril, who affirmeth such a Communion, as thereby even the Substance of the Flesh and Blood of Christ, first is ioyned to the blessing (for so he calleth the holie bread) &c. Infomuch as in his second Alphabetical Table, at the word Heresie, is set downe, Heresie of Cyril touching our Communion with Christ. And in his Epistle to Calvin he further reproveth for this Doctrine, Cyril, and some other Fathers. Calvin (14) speaking of the Real Presence writeth thus: Although I see the ancient Fathers, and especially Hilarie and Cyril to have gone further then was fitting &c. They in their ignorance caught, fly to a miserable refuge &c. But lest these new (sufors) forgers should urge their authority, it shal be sufficient for me not to subscribe &c. So likewise (15) Melancthon alledgeth a Saying of S. Cyril, as affirming the Real and corporal presence; And the like doth Bucer (16) both of S. Hilarie and S. Cyril.

But to arise yet to more ancient times, the Protestant (17) Irenaeus affirmeth that, In Cyprian are manie Sayings which seem to affirme Transubstantiation. D. Beard sayth: Whereas the Papists reply, (18) that they teach no more then Cyprian did Thirteen hundred years since, who sayd that Christ did beare himself in his owne hands at the last Supper, I answer (sayth he) that Cyprian in that place, and the rest of the Fathers els-where, did often use hyperbolical speeches to extol the dignitie of the Sacrament. So voyd is D. Beard of better answer to so cleer words of S. Cyprian in proof of Transubstantiation. And whereas S. Cyprian himself testifieth that, That bread which our Lord gave to his Disciples, not in shew but in nature changed, by the omnipotencie of the Word, is made flesh, the (19) Centurists say herof, Cyprian in his sermon de Cana Drmini, thinketh that in the supper there is the true Bodie and Blood of Christ. And the same also do they (20) affirme of Tertulian and Origen. Yea it is reported and acknowledged by manie Protestant writers, that in those verie times of Tertulian, Cyprian, and Origen, Christians were accused that they killed Infants, and ate mens flesh, which Calvinie undoubtedly thence arised (sayth Osiander) in that Christians beleueed and confessed, that in the sacred Supper of our Lord the Bodie of Christ was eaten, and his Blood drunk.

Moreouer S. Ignatius, who by the confession of M. Whitegust (22) was S. Iohn's Scholler, and lived in Christs time, sayd of Hereticks of his time (accordingly as is acknowledged by sundrie Protestants) (23) They do not admit S. Cant &c. Eucharists and oblations, because they do not confesse the Eucharist to be the flesh of our Saviour Iesus Christ, which flesh suffered for our sinnes. (24) Adamus Frantziscus confesseth accordingly, that Transubstantiation entred early into the Church. And Anthonie de Adamo (25) freely confesseth that, He hath not yet hitherto been able to know, when this opinion of the Real and Bodilie being of Christ in the

*the Sacrament did begin. Melanethon* (for his supposed worth in learning tear-  
 med by *Lanatherus*, (26) the *Phoenix* of his Age) writeth hereof saying: (27) There is no care that hath more troubled my mind, then this of the Eucharist: And not  
 only myself haue weighed what might be said on either side, but I haue also sought  
 out the iudgement of the old writers touching the same. And when I haue layd al-  
 together, I find no good Reason that may satisfy a Conscience departing from the  
 Propriety of Christs words, **T H I S I S M Y B O D Y**. Bucer (28) speaking also of the Fathers in general confesseth, that their words  
 & sayings are with vs Catholicks, and so euidently, that he therefore pur-  
 posely to auoyd their termes, as being (sayth he) Seruiceable to Antichrist,  
 and ouer much varying from the Scriptures. But (29) Let no man think it strange  
 (sayth a French Protestant) that the Successours of the Apostles haue from time to  
 time corrupted the true vse of this holie Sacrament of the Eucharist &c. And (30)  
 How was it possible that the first Bishops of Rome should draw the Princes, Senators  
 and Romans vnto the Gospell during (the first) Three hundred or Four hundred  
 yeares after Christ, seeing they did not labour, but to corrupt the vse of the holie Sa-  
 craments, and to restore the Iudaical Ceremonies, and the Idolatries of the Heathen?  
 So displeasing to Protestants was the doctrine & practise of the verie imme-  
 diat Successours of the Apostles concerning the Sacrament of the Eucharist.

Now from this beleeof of the Real presence of Christs Bodie and Bloud  
 in the Sacrament, proceeded first a most special care and warines least anie  
 particle thereof should fall vpon the ground. S. Cyril of Hierusalem (Catech. 5.)  
 speaking hereof thus premonisheth: Take heed lest anie thing of it fall from thee  
 &c. A Saying so plaine, that D. Fulk (31) in lieu of better answer, tearmeth  
 it a meer Superstitious precept. And whereas S. Iustin (! 50. homil. hom. 26.) writ-  
 eth thus of the reuerend respect of those times in this behalf: With what se-  
 licitude doe we obserue, when the Bodie is administred vnto vs, that nothing thereof  
 fall vpon the earth? And Tertulian (l. de corona militis) we take it heauily that anie  
 of our Chalice or Bread do fall vpon the ground. And Origen (hom. 3. in Exod) say-  
 ing that are accustomed to be present at the diuine mysteries, doe know that when you  
 receaue the Bodie of our Lord, you doe with al warines and reuerence take heed that  
 nothing thereof fall downe &c. These so learned and ancient Fathers are for these  
 Sayings reprinted by M. Parker (32) and others. And Oecolampadius speaking  
 (33) of Reservation of the Sacrament, therupon inferreth that, Hence was the  
 Religion of the ancient Fathers, who took it heauily the Eucharist to fall vpon the  
 earth.

Secondly, from the same beleeof of the Real presence proceeded a spe-  
 cial Reuerence, worship, and adoration thereof by the ancient Fathers. In-  
 somuch that Chemitinus (34) alledgeth the seueral Sayings of Anstus, Am-  
 brose, and Nazianzene, al of them affirming in his opinion, The Adoration of  
 the Sacrament. And whereas Nazianzene orat. II. telleth, how his diseased  
 Sister Gorgonia, prostrated herself before the Altar, and calling vpon him who is  
 worshipped on it; O miracle (sayth he) she departed presently receauing health;  
 D. Fulk (35) merely triflith in his answer hereto, being inforced to say, that  
 The Eucharist vpon the Altar was not adored by her, although it was had in great  
 reuerence, and peraduenture not without Superstition: But H. Spelman (36) plainly  
 tearmeth Gorgonia's fact, wicked and Superstitious. S. Ambrose in orat. prepat.



- (31) In his *Reisynnder to Bristow, & answer to Sanders.* p. 687.
- (32) Against *Symb. part. 1.* p. 148.
- Vadian Church vsed in shewing to the People the Eucharist to be adored in the Masse &c.*
- Aphorif. de Eu: b f 130.*
- (33) *Lib. Ep. Oecolampz. di & Zuing.* p. 690.
- (34) *Exam. part. 1.* p. 92.
- And see Chytreus de Bap. & Euchar. p. 471.*
- (35) In *Resp ad Stepleton. de Successione Eccl. p. 210.*
- (36) *Hist. Sac. part. 1.* p. 470.
- (37) *Cent. 4.* col. 437.
- (38) In his *Probl. p. 11.*
- Crispi. of the Church p. 87*
- (39) In his *true Differ. par. 4.* p. 612.
- (40) *Affert. Theol. part. sec. 47.*
- (41) *Scholz flet. Ars. 10 fol 1.5.*
- (42) *De Mystico & In: rurnes Sacrif. in p. 79. 348.*
- (43) *Ibid. p. 105.*
- (44) *Hist. Sac. part. 1.* l. 2. p. 48.
- Zipperus de Ser. p. 304.*
- (45) *Cent 3* elder dayes of the Church is not so great a Controversie, as whether it ought to be reserved
- ad Missam, is so plaine in this poynt, that the Centurists (37) do therefore affirm me of those prayers of S. Ambrose, that They contayne the Adoration of the Bread in the Sacrament: And the same is acknowledged by M. Parkins (38) & Crispinus. And yet are those prayers acknowledged and alledged for the writings of S. Ambrose (39) by D. Bilson. Lastly, the general custome of the Primitive Church in this poynt is acknowledged (40) by Mart- bachius in these words: As concerning the most ancient custome, which the Church vsed in shewing to the People the Eucharist to be adored in the Masse &c.*
- Thirdly, In regard of this Adoration, Consecration being made, the Eucharist was Eleuated, that the people might see and adore it, accordingly as is now vsed in the Roman Church. Insomuch that the Protestant Pelargus (41) relateth that, Basile maketh mention in his book of the Holie-Ghost or *evad'eg'os* or shewing, but this was no other then the Papisst Eleuation, vsed in the times of Basile &c. And Altkircharus (42) reciting these words of S. Basile de Spiritu Sancto c. 27. who hath left in writing the words of Inuocation when the bread of the Eucharist and Cup of benediction is shewed, affirmeth the answerable performance therof to be In Eleuatione, in the Eleuation: yea he alledgeth (43) both S. Basile & S. Chrysostome as mentioning and affirming the holie Eleuation.
- Fourthly, from the same root of Real presence, proceeded that ancient custome in the holie Fathers of receiuing the Eucharist fasting, according to that of S. Austin ep. 118. c. 6. It pleased the Holie-Ghost, and was vniuersally obserued, that our Lords Bodie should enter into the mouth of a Christian before other meates, and that for this reason sayth he, In honorem tanti Sacramenti: In honour of so great a Sacrament. (44) Hospinian hauing alledged this verie Saying, affirmeth therof, that Austin insinuateth not obscurely this fast to haue been an Apostolical Tradition. And whereas Tertulian l. 2. ad Vxor. affirmeth that, the Eucharist is to be receaued before al meate, the same is confessed in him by the (45) Centurists.
- Fiftly, in those ancient times in due Reuerence to this most holie Sacrament, the Laytie before Receiuing forbore for some time the companie of their wiues. A Doctrine so manifest in S. Hierome, that D. Fulk (46) in this case acknowledgeth Hieroms admonition giuen to married persons to abstayne from companie with their wiues &c. which he there tearmeth, unworthie, and Popish Diuinitie. And yet Hospinian (47) confesseth in general that, In the Primitive Church the Eucharist was receiued chastly; And this particularly he demonstrateth in sundrie ancient Fathers: for which verie poynt also Zepperus (48) reprehendeth the Elibertine Councel, Tertulian & Hierome: and S. Hieroms sundrie Sayings to the same effect are confessed and reprehended by the (49) Centurists; & Chemnitius (50) for the same reproueth Origen. But Hospinian (51) reprehendeth and alledgeth herein Siricius, Innocentius, Calixtus, Urbanus, the 2. Councel of Arles, the Councels of Neocesarea & Carthage.
- Sixty, whereas according to Protestants Doctrine, the Eucharist is no Sacrament, vnles it be receaued; our contrarie Catholick Doctrine and practise of Reservation is so agreeable with the Primitive Church, that D. Fulk (53) confesseth hereof saying: That the Sacrament (of some) was reserved in the (45) Cent 3 elder dayes of the Church is not so great a Controversie, as whether it ought to be reserved

referred: And Calvin (54) acknowledgeth, The Reservation of the Sacrament (to be) the example of the ancient Church. Chemnitius (55) also testifyeth, that witnesses of this custome of private Reservation of the Eucharist, are Tertulian, Cyprian, Ambrose, Hierome, Basile &c. And that, certain of the ancient Fathers greatly commended the same, as Nazianzene, Ambrose &c. And that it was, an ancient Custome spread abroad and long continued: Inasmuch as Peter Martyr can not but acknowledge that (by the testimonie of Cyril) the Anthropomorphites were specially condemned for their impugning of the Sacraments Reservation: For whereas S. Cyril ad Calosyrium, sayth, I heare they say, that the mystical blessing, if anie remnants thereof do remayne til the next day following, is unprofitable to sanctification; but they are mad in so saying; for Christ is not made another, neither shal his Bodie be changed, but the vertue of blessing and liuelie Grace doth alwayes remayne in it. Peter Martyr (56) mentioning this verie sentence of S. Cyril affirmeth therof, that whereas it is added, that the Remnants of the Eucharist reserved til the day following, doe not cease from Sanctification, this I think belongeth to a certaine receaued custome &c. which Custome though it sauer of some Superstition, yet Cyril and others subscribed vnto it; for forthwith, even from the times of the Apostles, by little & little it began to degenerate from that ancient simplicitie of Gods worship. Crispinus (57) speaking of Constantins time affirmeth that, Such as made anie great voyage by Seae or Land, carried the Eucharist. D. Field confesseth that, (58) In the Primitiue Church the manner of manie was to receaue the Sacrament, and not to be partakers of it presently, but to carry it home with them, and to receiue it privately when they were disposed, as Tertulian & others do report. And that, The manner was to send it by the Deacons to them, that by sicknes or other necessarie impediment were forced to be absent, & to strangers. Yea for this purpose, they did in such places, where they communicated not euerie day, reserve some part of the sanctified Elements, to be sent to the Sick, & such as were in danger of death. Yea as then was vsual the Pixe for the reseruing or carrying therof; in so much that (59) Marbachius confesseth, that S. Basile reserved the Eucharist in a golden Dove. And whereas D. Harding objecteth for the Pixe, the plaine testimonies of Symmachus, Gregorius Romanus, Gregorius Turonensis & Theodorus; the same are acknowledged by M. Iewel (60) & D. Fulk.

Lastly, the Roman Church doth so directly follow the Doctrine and practise of the Primitiue Church in this so waightie matter of the Eucharist, as that she obserueth the external forme or figure therof vsed in the ancient Church. D. Bilson (61) acknowledgeth from S. Epiphanius in Ance-rato, that the Eucharist was round in figure: And M. Carthwright (62) confesseth, that it was a round wafer-cake brought in by Pope Alexander, which Pope liued, as Osiander (63) and D. Whitegust confesseth, Anno Christi 111. which is now about 1500. yeares. Hospinian (64) auoucheth that, It can not certainly be knowne, when (Christians) first began either at home or in the Churches to prepare of floure or bread, litle & round Hostes & morcels, like peeces of siluer &c. Epiphanius maketh mention of round bread in the Supper &c.

The ancient Iewes also did most plainly foretel the Real presence of Christs Bodie in the Eucharist, and the Sacrifice therof; for whereas Durandus

(46) Again? Heskins, Sanders &c. p. 453.  
(47) Hist. Sacr. part. 1. l. 2. p. 46. sic O'fad. Cens. 4 p. 180.  
(48) De Sacram. p. 805  
(49) Cens. 4 c. 7. col. 487.  
Chemnis Exam. part. 3. p. 61.  
(10) Exam. part. 3. p. 10.  
58.  
(11) Hist. Sacr. part. 1. l. 2. p. 132.  
(12) Willet in his Synop. p. 460.  
(13) Against Heskins &c. p. 77.  
(14) Instit. l. 4. c. 17. sec. 39.  
(15) Exam. part. 2. p. 102.  
(16) Contra Gardiner. de Eucharist. object. 213. col. 838.  
(17) Of the Eucharist of the Church. p. 87.  
(18) Of the Church. l. 3. c. 34. p. 149.  
(19) Assert. Theol. part. 2. sec. 47.  
(60) In his Reply Art. 9 p. 420.  
Fulk against Staples. p. 150, 151.  
(61) In his true Differ. p. 4. p. 166.

(62) In  
Whyrquise.  
Def. p. 593.  
And see  
Prat. de Sa-  
cram p 287.  
& 281.  
(63) Cent. 2.  
p 10. Whis-  
gift. in his  
Def. p. 594.  
(64) Hist.  
Sacram. l. 4.  
p. 370.  
(65) Cont.  
Dur. l. 9. p.  
342.

urgeth from *Galatians*, the Hebrewes most plaine and plentiful Sayings in behalf thereof, D. Whitaker answering thereto, neither confesseth, nor yet denyeth, but only shuffeth them off, saying; (65) *In this matter we do not desire thy Peter Galatin, neither do we need those testimonies of the Hebrewes;* so not denying, but rather supposing the truth of the forsayd testimonies; evidently foreshewing and affirming the Real presence and Sacrifice of Christs blessed Bodie in the Sacrament. And thus we see the Fathers and Doctours of the Primitiue Church to haue symbolized with vs Catholicks in the doctrine of the *Eucharist*, teaching expressly: First, *Transubstantiation* itself: Secondly, and prescribing a most diligent care that no part thereof do fall vpon the ground: Thirdly, yea and adoring it with special reuerence: Fourthly, and in that regard vsing *Elevation* thereof at Masse time, as we stil continue: Fifthly, for which cause they receaued fasting; Sixtly, the Married Laytie also forbearing the Companie of their wines for some tyme before Receiuing. Seauently, Besides they not only kept and reserved the same for the sick, and other such necessities; But also vsed the verie forme & figure of a round wafer-Cake obserued at this day. Now the Fathers produced and reproved by Protestant Writers for the forsayd poynts are, S. Gregorie, Chrysostom, Eusebius Emisennus, Cyril, Ambrose, Hilarie, Austine, Nazianzene, Basile, Hierom, Stricinus, Innocentius, Calixtus, Urbanus, Symmachus, Gregorius Turonensis, Epiphanius, Cyprian, Origen, Tertulian, Ignatius, & the Fathers in general. The Protestants citing and confessing the foresayd Fathers are, the Centurists, Musculus, Oecolampadius, Vadian, Anthonie de Adamo, Peter Martyr, Caluin, Melancthon, Bucer, Osiander, Visinus, Hamelmannus, Adamus Francisci, Hospinian, Bucanus, Chemninius, Chytreus, Crispinus, Marbachius, Pelargus, Altkircherus, Zepperus, Humfrey, Whitaker, Fulk, Parker, Parkins, Carthwrights, Willet, Jewel, Field, and Beard. And now I appeale to al indifferent Readers, whether Protestants themselues haue not sufficiently confessed, that, by the Sentence or Doome of the Senate of Antiquitie, D. Morton and his Brethren are chargeable with Heresie, as also the Romanists acquitted of Idolatrie.

Protestants

*Protestants confesse, that the Primitine Church of Christ beleue-  
ued, taught, and practised the Sacrifice of the Masse, as also  
that it is a Sacrifice according to the order of Melchi-  
sedech: and truly Propitiatory for the living  
and the dead.*

## CHAPTER IX.



**T**is the general (1) and certaine Decree of the Catholick Church, that Christ our Sauour at his last Supper instituted a true and proper Sacrifice of his owne Bodie & Bloud, and that he gaue power and authoritie to his Apostles and to Priests their Successours to offer the same, aswel for the

(1) *Cons. Tridens. sess. 22. c. 2. (2) Luth. de Cap. Babyl. c. de Euch. Chenuis.*

*Exam. part. 2. Calvin. Instit. l. 4. c. 18. §. 1. & 2.*

(1) *Prot. Appeale. l. 2. p. 169.*

(4) *The Reliques of Rom. p. 344.*

(5) *L. 4. Chr. in Henri. i. 4. fol. 186. 187.*

(6) *In l'Escur. part. 2. var. 5. p. 5. fol. 627.*

(7) *Chr. l. 4. p. 567. 568.*

(8) *Cens. 1. p. 68.*

(9) *Aff. Rem. Pontif. p. 44. 45.*

(10) *Cens. 6. col. 369. 370. 691. 694.*

(11) *Graves aliquot*

*Quaestiones*

*Printed with Brunnerus fol. 161. 162.*

(12) *In Cons. after word. discord.*

Living as the Dead.  
Protestants (2) deny a true, proper, and external Sacrifice to be ordained by Christ, or to be vsed in the time of the Gospell, but only the spiritual Sacrifices of Prayer, thankes-giuing, and the like.

Now because D. *Morton* writeth that, (3) These two questions, whether the Eucharist be a true essential Sacrifice, & whether it be properly Propitiatory & auaylable in itself for remission of Sinnes, or no, might be decided (amongst other meanes) by the verdict of ancient Fathers, I wil therefore ioyne with him therein, and that only from the verdict giuen by his owne Brethren.

S. *Gregorie* the Great, is much reprobued by manie Protestant Writers for his Doctrine and practise of the Sacrifice of the Masse. M. *Beacon* (4) affirmeth, that the Masse was fully finished by Pope Gregory the first, about Anno Domini 600. *Melancthon* (5) confesseth that, He allowed by publick Authority the Sacrifice of Christs Bodie & Bloud, not only for the living but also for the dead. D. *Humfrey* (6) acknowledgeth that, S. *Gregorie* & S. *Anselm* brought (into England) the Archbishops Palle for Solemne Masses. *Carion* (7) auoucheth that *Gregorie* &c. approved the oblation of the Bodie & Bloud for the dead. M. *Bale* (8) granteth that *Gregorie* ordered the (verie) Ceremonies of the Masse, & made vp the Canon therof; And that He commanded (9) Masses to be celebrated vpon the dead Bodies of the Apostles. And the (10) Centurists charge him with Celebration of Masse. *Szegedine* writeth that, *Gregorie* is sayd to be the first Authour of this propitiatory Sacrifice about the yeare Six hundred; for he appointed certain dayes in which Sacrifice should be offered with Solemnitie in the Church, & promised pardon of sinnes to such as came to that solemnitie. Certain Councils also call the Masse a Sacrifice, as the Council of *Antioch*, the Seventh of Carthage, the Sixth of Constantinople, & the Council of *Arles*. *Hospinian* (12) writeth, That it appeareth out of S. *Gregorie* himself, that in the Age wherein he flourished, which was about the yeare Six hundred



in Prolog.  
fol. 5.

(13) Hist.  
Sacr. par. 1.

l. 2. p. 159.

(14) Apoc.  
inc. 9. p. 199

(15) De  
Baptism.

Euch. p. 453.

Ad see  
Pelargus in

Schola fidei  
fol. 8. And

Prætor. de  
Sacr. p. 280.

(16) Añ.  
Mon. p. 130.

(17) Cent. 6.  
col. 336.

(18) Loc.  
com. de Cæ-

na Domini.  
p. 339.

(19) Ppon  
the Renel.

p. 81.

(20) Cent. 6.  
c. 10. c. 664.

(21) In his  
Eusebius

Capitulus  
Ecc. in Añ.

3. diei f. 142.

(22) In his  
Pageant of

that order,  
Popes f. 27.

Ad see in  
Añ. Rom

Pont. p. 32.

33.

(23) Schola  
fidei Ecc. in

tract. de  
Concil. p. 13.

(24) Cent. 4.  
p. 16.

(25) Cent. 4.  
e. 4. c. 295.

(26) De opi-  
fio Missæ.

l. 1. sec. 164.

p. 8 And see  
Whit. com.

Du æum. l.  
4. p. 310.

(27) Hist.  
Sacr. p. 167.

after S. Augustin, one hundred fiftie seauen, the oblation of the Supper, as a Sacrifice for the living and dead, was deeply seared & rooted in the minds of men. And againe (13) The Enemy of mankind brought into the Church of Christ by Gregorie the Roman Bishop, this pernicious error (of Sacrifice for the dead) as a certain thick cloud covering the whole Heavens. In like sort Chytraeus (14) chargeth S. Gregorie, that he established manie foule errors, & especially the Idolatrous invocation of Saints, & Masses for the Dead, which from that time, as a Deluge, haue ouerflowed the whole Church. And againe: (15) In the times of Gregorie the Great were ordayned priuat Masses. Finally M. Fox reporteth that about the yeare Seauen hundred and eightie Pope Adrian ratified the order of S. Gregories Masse; (16) at what time (sayth he) this vsual Masse of the Papists began to be vniuersal & vniforme & generally receaued in al Churches.

But now to free most clearly S. Gregorie and his Age, from al innouation, or first beginning of this so material a poynt of Faith: Ancient to him was Gregorie Turonensis, who, according to the confession (17) of the Centurists, mentioneth in his Fourth booke, & 30. Chapter a certaine Priest of France named Caro; who, the plague being great, staid there & sayd Masses: That you may vnderstand (say the Centurists) that the Celebration of Masses had then fulfilled al places.

Predecessour to S. Gregorie in the Popedome was Pelagius, of whom Musculus reporteth that, Pelagius placed in the Secret of the Canon of the Masse the Commemoration of the dead &c. that the vertue & efficacie of the Masse may be communicated to the dead. And he is further charged with the opinion of Masse helping the dead, by (19) M. Symonides.

Before him was Symmachus Bilhop of Rome, of whom the Magdeburgians (20) say: He had the Markes of Antichrist, for he brought the Masse into forme or order: which forme was so agreeable to the Masse at this day, that Hieronymus (21) Marius auoucheth, that Symmachus brought the Masse into Pageant of that order, wherein we see it disposed at this day.

Before him gouerned S. Leo, of whom M. Bale (22) writeth: Leo the First, allowed the Sacrifice of the Masse not without great blasphemie to God.

Before Leo was the Carthage Council; this Pelargus reprooueth saying:

(23) The First Council of Carthage brought in prayer and Masse for the dead. And Ofiusder (24) sayth of the Seauentie ninth Canon of the Fourth Carthage Council,

(wherat S. Austin was present) This Canon (if it be not forged) sheweth at that time prayers & Sacrifices to be made for the dead. Before these Councils

was S. Ambrose, whom the Centurists (25) charge with not writing wel of Transubstantiation & application for the dead; And that, He vseth speeches, which

none of the Fathers before him vsed, as to say Masse, to offer Sacrifice &c.

Before him liued Gregorie Nyssene, of whom Crastomius (26) writing against Bellarmin, sayth: Dost he not know that the opinion of Nyssen is of itself absurd &c. for Nyssene sayth, when therfore Christ gaue to his Disciples his bodie to eat &c. then hiddenly, unspeakably, & inuisibly his Bodie was sacrificed &c.

Before him was Cyril of Hierusalem, of whom Hospinian reporteth, (27) saying: As concerning Cyril of Hierusalem, he sayth indeed, according to

the

the received custome of his time, that the Sacrifice of the Altar is the greatest help of  
Snales.

Before these times liued S. Cyprian, whom the Centurists (28) reprove saying: Cyprian sayth, the Priest exerciseth the office of Christ, and Sacrifice is ascribed to God the Father: Insomuch as they further (29) say, Cyprian affirmeth Superstitiously, that the Priest exerciseth the office of Christ in the supper of the Lord.

Tertullian is charged by Osiander, (30) the Centurie-writers, and D. Fulk, for that, He approved Sacrifice for the dead. Origen is reproved by Chemnitius (31) for teaching that, It is certaine that the dayly Sacrifice is bindred to them who serve the necessities of Wedlock; whereupon it seemeth to me, that he only is to offer the dayly Sacrifice, who hath vowed himself to dayly & perpetual chastitie.

Before these liued Irenæus; him Calvin (32) reiecteth, for that he expoundeth the place of Malachie (c. 1. 10. 11.) of the Sacrifice of the Masse. And the Centurists (33) auouch that, He seemeth to speake verie incommodiously of Sacrifice l. 4. c. 32. when he sayth, (Christ) taught a new Sacrifice of the new Testament, which the Church receauing from the Apostles offereth to God ouer the whole world. In the same time liued Alexander the First, of whom Szegedine (34) writeth, Alexander the First taught, that which was received from the Heathens, to be blot- ted out by this Sacrifice. Yea Szegedine vndertaking to set downe the framers of the Masse, beginneth with the Fathers from the Apostles times, and the more ancient Councils of the Primitiue Church, saying: (35) The framers of the Papistical Masse were Clemens, Anacletus, Alexander &c. And, the (36) Councils of Bishops for the Papistical Masse were the Councils of Ephesus, Antioch, the Second of Carthage, of Constantinople, of Arles &c.

Before al these liued S. Ignatius, of whom the Centurists (37) say: Cer- raine doubtful & incommodious speeches occurre in some (Fathers) As in the Epistle of Ignatius ad Smyrnenfes Ignatius sayth; It is not lawfull without a Bi- shop, to offer, or Sacrifice: Which words they censure (38) to be dangerous & as the seeds of errour. But M. Beacon (39) confesseth, that The Masse was begotten, conceived, & borne anone after the Apostles times, if al be true that Historiographers write. In like sort (4) Sebastianus Francus confesseth that, Presently after the Apostles, al things were turned upside downe &c. the Supper of the Lord was turned into a Sacrifice. And another Protestant (41) Writer speaking of the first Roman Bishops after S. Peter, sayth: Let no man think it strange that the Successours of the Apostles haue from time to time corrupted the true vse of this holie Sacrament of the Eucharist. And agayne: (42) How was it possible that the first Bishops of Rome should draw the Princes, Senators, and Romans vnto the Gospell during (the first) 300. or 400. yeares after Christ, seeing they did not labour but to corrupt the vse of the holie Sacraments, and to restore the Iudaical Ceremonies, & the Idolatries of the Heathen: meaning thereby External Sacrifice and the Ceremonies thereof. In which sense also Hospinian (43) affirmeth that, Euen in the first Age, the Apostles yet liuing, (the Diuel) dared to lay snares more to this Sacrament then to Baptisme, & by liile & liile did withdrow men from the first forme thereof. And M. Ascham (44) (a Prime Pro- testant)

(28) Cent. 3. c. 4. col. 82.  
(29) In the Index of the 3. Centurie under the letter. 5.  
(30) Cent. 3. l. 1. p. 10.  
Fulk in his Confutation of Purgatory p. 265. Cent. 3 c. 5. c. 138.  
(31) Exam. p. 3. p. 50.  
& 58.  
(32) Lib de vera Eccl. Reformat. exant. in Tract Theol. Calvin &c. p. 389.  
(33) Cent. 2. c. 4 col. 63.  
(34) Graues aliquot questiones. fol. 162.  
And see Hieron. ma- rianus in Eu- sebius Cap. in Act. 3. ai de missa p. 143  
(35) In spe- culo Pontif. p. 68.  
(36) Ibid. p. 69.  
(37) Cent. 2. c. 4. col. 63.  
(38) Ibid. col. 167.  
(39) Reliq. of Rome. fol. 344.  
(40) Epist. de Abrog. di- st. Statuiss Eccl. sic.  
(41) A French wy- sen in his six godly Treat. Engl. p. 48.

(42) *Hid.* instant) plainly acknowledgeth, that no beginning of Sacrifice after the  
*p. 66.* Apostles time can be shewed, saying: *At what time, or by what man the*  
 (43) *Hist.* Supper of the Lord was cast out of possession by the Masse, can not truly be  
*Sacram. l. 1.* known.  
*s. 6. p. 20.*

(44) *Apol.* Thus have we seen the Fathers in particular euen vp to the Apostles  
*pro. Cens.* times acknowledged and reprobued by Protestant Writers for their doc-  
*Domini p. 31* trine and practise of the Sacrifice of the Masse: But the truth herein is  
 (45) *De* so euident, and the Fathers doctrine so general, as that for greater bre-  
*vera Reel.* uitie they are in grosse reiected by Caluin (45) *The ancient Fathers*  
*Reform.* (sayth he) are not to be excused, so far forth as it appeareth, that they are al-  
*exant in* tered from the pure & proper institution of Christ: for seeing the Supper was so be-  
*Tract. 21.* celebrated to this end, that we might communicate with Christs Sacrifice, they  
*Theolog.* not content therewith, added also oblation: this Addition I asseme to be fantasie  
*Th:ol. Calu.* &c. And againe, (46) speaking in general of the ancient Doctors of the  
*p. 389.* Church possessed with this opinion, he further addeth, verily as Error is  
 (46) *In* accustomed to draw errour with it, when they had forged a Sacrifice in the  
*omnes Pau.* Supper of Christ, without his commandment, & so adulterated the Supper with  
*Epist. in* adding of Sacrifice, afterwards they endeauoured of euerie side to procure colours  
*Heb. c. 7. p* (or pretences) wherewith to cloak their errour. As also, (47) I see these old  
*924.* (47) *Inst. l. 4* (Fathers) to haue detorted this Memorie otherwise then was agreeable to the  
*c. 18. sec. 11.* Institution of our Lord, in that their Supper carryed the face of I know not what  
 (48) *Reiyn-* re created, or at least renewed Sacrifice &c. for they more nearly imitated the Iewish  
*der to Bri-* manner of Sacrificing, then either Christ had ordayned, or the rule of the Gospel per-  
*flower. Reply* mitted.  
*p. 28. See*

*Zepherus de*  
*Sacr. p. 47.*  
*& Hospi-*  
*nian Hist.*  
*Sacr. p. 592.*  
 (49) *Of the* In like sort sayth D. Fulk: (49) The name of Sacrifice, which the Fathers  
*Church. l. 1.* used commonly for celebration of the Lords Supper, they took of the Gentils and  
 (50) *De* of the Iewes; but how proue you they had it from the Scriptures? And D. Field (49)  
*Opistio* for his best euasion affirmeth that, The reason doubles that moued the Fathers  
*Mist.* so much to urge that mystical Sacrifice of Christ in the blessed Sacrament, was, for  
 (51) *Hist.* that they lived in the midst of Iewes & Gentils, both whose Religions consisted prin-  
*Sacr. p. 167.* cipally in Sacrifice: The Fathers therefore to shew that Christian Religion is not  
 See *Ofend.* without Sacrifice, & that of a more excellent nature then theirs were, did much  
*cens. 4. p.* urge, that Christ once offered for the Sinnes of the world upon the Altar of his  
 227. *Hist.* Crosse, is daily in mysterie offered, slayne, & his blood poured out on the hallowed Ta-  
 de *Sacrif.* ble: And that this Sacrifice of Christ, slayne for the sinnes of the world, thus  
*Mist. p. 525.* continually represented, & living in our memories, is the Sacrifice of Christians.

But the Fathers are so full herein, as that they further teach that the  
 Sacrifice of the Masse is propitiatorie or able to appease Gods wrath, and  
 cause remission of sinnes. (50) Christians reciting the Fathers opinion  
 hereof confesseth that, The sayings of the Fathers do not only import Impetration,  
 but a certain intrinsical force of appeasing. *Origen. hom. 13. in Leuitic.* sayth:  
 This is the only Commemoration, which maketh God propitious to men. *Atha-*  
*nasius (in serm. de Deum. l. 1. apud Damascenum)* sayth: The oblation of the vn-  
 bloudie Masse is a Propitiation. To which end he alledgeth likewise further  
 the particuler sayings of Ambrose, Chrysostom, Augustin, Gregorie, Bede,  
 and of the Third Council of Brach. S. Cyril of Hierusalem Catech. 5. calling  
 it in:

is in this sense, *The Host of Propitiation*, And, *the greatest help of Soules* (departed) for which it is offered, is therefore reprob'd by *Hospius*, (51) who withal confesseth, that it was the received Custome of *S. Cyrils* time. And for the same doctrine is reiect'd *S. Ambrose*, (52) *S. Cyprian* (53) & *Tertulian* by the *Centurists*. In like sort the Fathers describe in particular this Sacrifice, to be a Sacrifice according to the order of *Melchisedech*, which was of bread and wine; wherein *S. Austin* is so cleare, that *D. Morron* in his very (54.b.) objecting of him, yet acknowledgeth that *S. Austin* held, That *Melchisedechs* offering was a Sacrifice. (54) *Caluin* auoucheth that, It is vsual to those knowes (meaning Catholick Writers) to scrape together whatsoever is corrupt in the Fathers &c. when therefore they object to vs the place of *Malachie* to be expounded by *Ireneus* of the Sacrifice of the Masse, the Sacrifice of *Melchisedech* to be so handled by *Athanasius*, *Ambrose*, *Augustin*, *Arnobius*, let it be briefly answered, the self same Writers els-where also to expound bread to be the Bodie of Christ, but so ridiculously, that reason & truth compelleth vs to dissent from them. And agayne, (5) How much the more do I admire so manie old Doctors of the Church to be possessed with this opinion, that they wil persist in the oblation of Bread & wine; for thus they say, Christ is a Priest according to the order of *Melchisedech*, but *Melchisedech* offered bread & wine, therefore the Sacrifice of Bread and wine agreeth to the Sacrifice of Christ. *D. Fulk* (6) admitteth that It is granted, that *Cyprian* thought the bread & wine brought forth by *Melchisedech* to be a figure of the Sacrament, & that herein also *Melchisedech* resembled the Priesthood of Christ. And agayne (57) more in general: I confesse that diuers of the old Fathers, were of opinion, that the bread & wine which *Melchisedech* brought forth was sacrificed by him, & that it was a figure of the Sacrament, which they improperly call a Sacrifice. (58) It is not lawfull (sayth *Chrastouius*) for Christian Pastours to cast away the consent & harmonie of Interpretation, & that both for the neernes of the Apostolical Age, as also for the singular agreement of al, which is had in all places &c. Al as it were conspiring, that the Sacred oblation of *Melchisedech* is proposed, that not only it may be thought to be offered to the Souldiers of *Abraham*, but also an vbloudy Sacrifice to God. The ancient Iewes also were so agreeable with vs herein that the Protestant Bibliander doubteth not to affirme, that (59) with the Ancient Iewes it was a most received opinion, that at the coming of the blessed *Messias* al Legal Sacrifices were to cease, & only the Sacrifice of *Theda* of thankes-giving to be celebrated &c. and that to be done with bread & wine, euen as *Melchisedech* King of *Salem* & Priest &c. brought forth bread and wine.

The Fathers also likewise much vrge the necessitie of mingling water with wine in the Chalice before oblation and consecration. *D. Whitgust* affirmeth, that *Cyprian* was greatly overseen, in making it a matter so necessary in Celebration of the Lords Supper, to haue water mingled with wine, which was at that time no doubt, Common to more then to him: *Carthewright* (61) acknowledgeth that, In the mingling of water with wine, a necessarie & great mysterie was placed, as may appeare both by *Iustin Martyr* & *Cyprian*. And *M. Iewel* (62) also confesseth that, Indeed *S. Cyprian*, & certain old Fathers spoke of it, & force it much: whereas not one new-Protestant doth either

(52) *Cent. 4. col. 295.*(53) *a. Cent. 3. col. 138.*(54) *b. 139 And see Osiand.**cent. 3. p. 10.*(54) *b. Prot. Appeale. p. 166.*(54) *Lib. de Reform. p. 389.*(55) *In omnes Pauli Epist. in Hebr. 7. p. 924.*(56) *Against Hoskins**&c. p. 100.*(57) *Against Hoskins &c p. 99. And see against**Rhem. T. 8. in Hebr. c. 7. sec 8. f. 405.**Whitak. cons. Dur. p. 818. 819.*(58) *De opificio Missae. l. 1. p. 28.*(59) *De S. Trinitate l. 2. p. 89.*(60) *In his Defens. &c. p. 473; See Parker**against Sym-bolizing. part. 1. c. 2. p. 103.*(61) *In Whitgust. Def. p. 125.*(62) *In his Reply p. 34. See Schultze in Med. Theo. p. 370.*



(61) *Prot. Appeal. l. 2. p. 142.*  
 allow or practise the same. But D. Morton (63) is content to refer this new Romish Custome unto Pope Alexander the supposed Author thereof, sayth he. But may not D. Morton blush to callit New Romish Custome, and yet refferre it to Pope Alexander, who liued almost within a Hundred yeares after Christ?


Here then we may conclude, that our Sacrifice of the Masse, was not only allowed and vsed by the Fathers of the Primitiue Church, but withal acknowledged by them to be truly a *Sacrifice Propitiatorie* for the remission of sinnes: As also that the same was truly represented by the Sacrifice of Melchisedech offering bread and wine. Now the Fathers confessed and re-  
 proued by Protestants for our forsayd doctrine of Masse, are S. Gregorie, Gregorie Turonensis, Pelagius, Symmachus, Leo, Austin, Ambrose, Nyssene, Cyril, Arnobius, Athanasius, Cyprian, Origen, Tertulian, Irenem, Alexander, Clemens, Anacleus, Ignatius: As also the Councils of Ephesus, Antioch, the Second and Fourth of Carthage, of Constantinople, & of Arles, & the Fathers in general.

The Protestants acknowledging and reprobuing the forsayd Fathers are the Centurists, Caluin, Melancthon, Carion, Szegedine, Hospinian, Chiracius, Musculus, Marcus, Pelargus, Oslander, Chraftonius, Chemnitius, Sebastianus Francus, Zepperus, Schulterus, Fox, Whitaker, Symonides, Ascham, Falk, Field, Whiteguist, Jewel & Morton.

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*It is acknowledged by Protestants, that the Fathers of the Primitiue Church taught and beleueed the Power of Priests to Remission of Sinnes; The necessitie of Auricular Confession, The Imposition of Pennance, and satisfaction to God thereby: As also our Roman Doctrine of Pardons or Indulgences.*

## CHAPTER X.

 Concerning the Sacrament of Pennance, the (1) Catholick Church teacheth. First, That God hath giuen truly and properly to Bishops and Priests, as his instruments, Power and Authoritie to forgiue sinne. Secondly, That sinners are bound to confesse their Sinnes in particular to Priests. Thirdly, That the sayd Priests are to impose Pennance or punishment vpon the Penitent after Confession of his Sinnes, and that the Penitent in satisfaction is to performe the same by Prayer, Fasting, Almes-deeds and the like.

Now the Protestant Church hauing no true Subsistence, but being a mere Negation or denial of true Religion, directly (2) denyeth al the fore-  
 sayd

(1) Bellarm. de Penitent. l. 1. c. 10. & l. 3. c. 2. & l. 4. c. 1.  
 (2) Instit. l. 4. c. 19 §. 15. B. in Cōf. foli c. 7. art. 11.

sayd Poyntstaught and practised by the Roman Church.

What the Primitiue Church beleueed and practised herein, I wholly referre to the plentiful Confessions and testimonies euen of Protestant Writers. And to begin with S. Gregorie, Osiander (3) chargeth him, that he teacheth vntreuly of Pennance. And the Centurists (4) reprehend him for his opinion of Confession &c. Pennance, & Satisfaction. D. Morren acknowledged that, S. Gregorie (5) indeed requireth, that after man hath confessed his sinnes, he should take reuenge of himself by penitential exercises &c. S. Hierome teaching Pennance, The second Table after Shipwrack, Caluin (6) reproveth him saying: But it is the Saying of Hierome; whose soener it is, it can not be denyed but that it is plainly impious, if it be expounded in their sense.

And as concerning the Power and Authoritie of Priests to remit sinne, the denyal thereof was reprehended in Acelius by the Emperour Constantine; for the Centurists (7) report that Acelius his opinion was, that al men should be exhorted to Pennance, but the hope of remission of sinnes should be expected not from Priests, but from God: But when Acelius had sayd these things, the Emperour added; O Acelius, set a Ladder, and clime alone to heauen: This Historie is likewise confessed by Osiander (8) & Chemnitius. (9) Now because Priests without knowledge and Confession of sinnes can not discern or iudge when or what Sinnes are to be remitted or retayned; It is further likewise confessed, that in the Primitiue Church, Confession auricular and particular of sinnes to the Priest was taught and practised. And though (10) D. Whitaker doth affirme, that Innocentius the Third was the first that instituted Auricular Confession for necessarie, yet S. Leo who liued almost eight hundred yeares before this Innocentius, is charged with like Innouation by M. Symonides, (11) saying: Leo the First, first brought-in Auricular Confession: And then presently after he citeth S. Leo his owne words for Auricular Confession. And whereas long before Innocentius, the Iacobites were condemned for affirming, that we are to confesse our sinnes to God only; And that, Confession of Sinnes to a Priest is not needful, this is acknowledged by the Protestant (12) Authour of Catholick Traditions.

But to clear also S. Leo of al Nouellisme in this behalf; It is confessed by the Centurists (13) that euen in the time of Constantine, who liued aboute One hundred yeares before S. Leo, that the Christians as then To this end had a Priest &c. appointed, to whom those coming who had sinned, should confesse the sinnes they had committed &c. And the Priest vpon that condition absolved those who Confessed, that they should desire from him Pennance for their Sinnes.

Yea they arise higher, and plainly confesse, (14) that in the times of Cyprian & Terutian priuat Confession of thoughts, and lesser sinnes, was vsed and thought necessarie; and their words are these: Absolution from sinnes was so giuen, that those who did Pennance, first confessed their sinnes; For so doth Terutian greatly vrge Confession in his booke of Pennance; and that priuat Confession was vsual, wherein they confessed their crimes, as also their wicked thoughts, is appeareth by some places of Cyprian, as in the First Sermon de Lapsis, & third booke of Epistles. ep. 14. & 16. where he plainly sayth:

# THE PROGENIE OF CATHOLICKS

sayth: Euen for lesser sinnes, which are not committed (directly) against God; it is needful to go to Confession, and this he commandeth to be done often. l. 1. ep. 3.

- (15) Cent. 3. Thus far the Centurists,  
col. 127 &  
81. 18 49.  
82. And  
see Calvin  
Inst. l. 4.  
c. 11. §. 8.  
And Conc.  
Laodicenum  
Can. 2. apud  
Ostund  
c. 4 p. 186.  
(16) Cent. 4.  
col. 425.  
426. And  
see col. 491.  
814. 268.  
(17) Cons.  
Camp. ras.  
5. p. 78.  
(18) Inhu.  
Libelli ali-  
quis fol. 10.  
11. 16.  
(19) Ibid.  
fol. 19. &  
28.  
(20) Exam.  
p. 4.  
p. 68.  
(21) De  
Tradit. l. 2.  
c. 7. col. 97.  
(22) Pref.  
Inst. ad Reg.  
Gallie. And  
see Inst. l. 3.  
c. 4. §. 38.  
(23) Inst. l. 3.  
c. 12. §. 8.  
(24) Inst. l. 3.  
c. 1. §. 16.  
(25) Cent. 3.  
f. 81.  
(26) Cent. 2.  
p. 61.  
(27) Upon  
the Regul.  
p. 84.  
(28) In  
A. Rom.  
Pontif. p. 46.  
47.  
(29) In Chr.  
p. 48.
- Confession being made by the Penitent to the Priest, the Centurists (15) further confesse that, Penance (or) Satisfaction was enioyned according to the offence. And that the Priest, (16) did absolve those who confessed their sinnes upon that condition that they would demand punishment for the same. And Dr. Whitaker (17) acknowledgeth that, Cyprian & Tertulian thought by (such) their external discipline of life, to pay the paynes due for sinnes, and to satisfy Gods Iustice; And that, Not Cyprian only, but almost all the most Holie Fathers of that time were in that error. So likewise Melancthon (18) disliketh that, Cyprian vrgeth Canonical Penance &c. and confirmeth the opinion as though they were necessarie, & that for them sinnes are forgiven &c. In like sort the whole Nycene Council overcome with the consent of the multitude and time, approued the Canons of Penance. And for the same doctrine he re- proueth the (19) Carthage Council & S. Chrysostome.
- Chemnitius (20) chargeth the Fathers in general, saying: I am not ignorant that the Old Fathers do sometimes ouer largely and with words ouer lustie command that Canonical discipline. As that Tertulian sayth, by these satisfactions sinnes are purged; Cyprian sayth; by them sinnes are redeemed, washed, cured; Ambrose, by them the paynes of Hel are recompensed; Augu- stin, God by them is pacified for sinnes past: And such like (Sayings) there are, which with true Faith neither can, nor ought to be taken as they sound: And Hamelmanns auoucheth that, Cyprian seemeth fouly to haue erred con- cerning Satisfaction. Yea sayth Calvin: (22) Those things, which euerie foot occur in the works of the Old Writers or Fathers touching Satisfaction, moue me but litle: for I see that diuers of them (I wil say simply as it is) almost al- together whose works are extant, either haue erred in this matter, or haue spoken ouer- crabbedly & hardly. And agayne: (23) The immoderate Austeritie of the an- cient (Fathers) can no wayes be excused, it differed wholly from the Command- ment of our Lord, & was verie dangerous; here their wisdome was to be re- quired. As also: (24) The ancient Writers exceeded measure, with immoderat prayes they commended that corporal Discipline: They were more seuer in ex- amining chastisements, then Ecclesiastical lenitie doth permit. And the Centurists speaking of the Third Age affirme that, (25) Most of the Doctors of this Age do wonderfully depraue the doctrine of Penance, yea they spare not to say of the Age next to the Apostles, that (26) Euen then this part of Doc- trine concerning Penance began to be weakened. Now as concerning Indul- gences or Pardons of temporal punishment, It is confessed by M. Symonides (27) that, S. Gregorie remitted Canonical Penance, & promised clean re- mission of sinnes, to such as frequented Churches on set dayes. M. Bale (28) affirmeth that, Gregorie confirmed by Indulgences Pilgrimages to Images for the deuotion of the people: And that, He was a defender of Pardons, yet not a- seller: As also that, He first granted Pardons for set dayes, and to such as visited Churches. In like manner Pantaleon (29) auoucheth of him that, He first granted pardon of sinnes to the people visiting Churches upon set dayes &

In Decret. & in 3. psal. Panit. (30) Hieronymus Marius thinketh that, Gre-  
gorie the First, and Boniface the Eighth were the chief authours of Pardons. (30) In his  
Cyprian (31) also Valera confesseth of S. Gregorie, that he granted Pardons, published by  
but sold them not. And D. Humfrey (31) repeating sundrie Catholick poynts, Pezelius,  
of Faith taught and brought into England by S. Gregorie & S. Austin, under the  
inferreth from them in these words: From al which what els is intended, Title of Aeth.  
but that Pardons, Monachisme, Papistrise, and (euen) the whole Chaos of Popish Su- 1. diu de  
persition be builded vp. Indulgentijs  
fol. 48.

But to cleare S. Gregorie of al Innouation in this point of Doctrine: (31) In his  
The Centurists acknowledge that (33) S. Chrysostom mentioneth dayes of In- Treatise of  
dulgence and Pardon. And D. Field (34) confesseth that, The Ancient Bishops the liues of  
were wont to cut off great partes of enioyned Pennance, which remission was called Popes Engl.  
an Indulgence. p. 32.

Now to conclude, Confession being made and Pennance inioyned, the (32) In le-  
Priest (as the Centurists confesse for the practise of the Third Age) did suit. part. 2.  
afterwards absolue the Penitent (euen) with the (now-like) vsed ceremonie of rat. 5. p. 5.  
imposing his hand. So that the Primitiue and our present Roman Church & 627.  
do confessedly agree in the doctrine of Pennance; First, As that Priests (33) Cent. 5.  
hane truly Power to remit Sinnes. Secondly, that Auricular Confession is neces- c. 6. col. 692.  
sarie. Thirdly, that after Confession Pennance is to be imposed. Fourthly, that (34) Of the  
the same is truly Satisfactorie. Fifthly, after Pennance, Absolution is given Church. l. x.  
with Imposition of hands. Sixtly, yea Pardons and Indulgences are acknow- c. 17 p. 33.  
ledged to be granted and vsed in those purest times of the Church Pri- (15) Cent. 3  
mitiue. col. 127.

Now the Fathers cited and reprobued by Protestants for our foresayd  
doctrines, are S. Gregorie, Leo, Chrysostom, the Doctors in the Age of Constantin,  
Ambrose, Augustin, Cyprian, Tertulian, the Carthage Councel, the 1. Councel of  
Neece, and the Fathers in general.

The Protestants accusing them, are the Centurie-writers, Calvin, Chem-  
nitius, Melancthon, Hamelmannus, Osiander, Hieronimus Marius, Pantaleon, Va-  
lera, Symonides, Bale, Humfrey, Field, Morton and Whiraker.



*It is granted by Protestants, that the Catholick Doctrine of Purgatorie, and of Prayer and Sacrifice for the dead, was beleueed, taught, and practised by the Fathers of the Primitiue Church.*

## CHAPTER XI.



**W**HAT more generally disliked by Protestants then our Catholick doctrine of Purgatorie, and our charitable practise of Praying & Sacrificing for the dead? And yet what more generally confessed by Protestants to haue been the beleeft and custome of the Primitiue Church, then Purgatorie, Prayer, and Sacrifice for the dead?

(1) In  
Refut. part.  
2. rat 5 p. 5.  
& 627.

(1) In Chro.  
l. 4. p. 567.  
568.

(3) In Aët.  
Rom Pontif.  
p. 44. 45.

46. 47.

(4) In the  
Index of the  
6. Centurie

at the word  
Gregorie.

(5) Cent. 6.  
col. 371.

(6) Aët.  
Rhem. Test

in t. Cor. 3.  
p. 31.

(7) Subuer-  
sion. c. 4.

(8) Contra  
Durand

l. 7. p. 430.

(9) Upon  
the Reuel.  
p. 31.

(10) Prot.  
Apoule

l. 1. Sec. 17.  
p. 19. 20

(11) Ibid.  
p. 298.

(12) De ori-  
gine Er-  
roris. f. 223.

Concerning S. Gregorie, D. Humfrey (1) acknowledgeth, that he taught vs Englishmen by the preaching of S. Austin the doctrine of Purgatorie &c. the oblation of the healthful Sacrifice, & Prayers for the dead. (2) Carion confesseth, that he apprened the opinion of the oblation of Christs Bodie & Bloud to be made for the dead.

John Bile (3) is of opinion, that he made his foure books of Dialogues for the vpholding of Purgatorie &c. and admitted (euen) Masses for the dead. The Magdeburgians (4) charge him out of his owne writings with the Doctrine of Purgatorie &c. (5) and with oblation of Sacrifice for the dead. D. Fulk (6) sayth: In the dayes of Gregorie &c. the opinion of Purgatorie had gotten some ground in the Latin Church &c. yet in the place by (the Rhemistes) quoted, he granteth it, but for very smal offences. D. Switcliffe auoucheth that, Gregorie (7) vsed Litantes, allowed Purgatorie &c. And whereas D. Whitakers confidently auoucheth, that, (8) He that first deliuered Purgatorie for a certaine Doctrine, was Gregorie the Great: Yet M. Symonides (9) only chargeth him, not with beginning, but with increasing two pernicious things in the Church, Innovation of the Dead, and Prayer for the dead. yea D. Morton confesseth that, S. Gregory (10) frameth thus his conclusions: Because such Soules (departed appearing after) desire the help of the liuing, the Sacrifice of the Altar is profitable for them. Whereupon our Doctour concludeth, saying: This, doth giue vs cause to obserue in him a deep plunge into Superstition. And againe: S. Augustin spake with a Peraduenture, but S. Gregorie kindled the fire with a Credo &c. And now of late, the Romanists haue blowe the flame with an Anathema. So hotly do Roman Catholicks follow the Sent giuen by S. Gregorie and S. Augustin. But to clear S. Gregorie of al Innovation in this poynt; I wil ascend to his predecessours and Ancients. And to begin with S. Augustin, whom though D. Morton pretendeth to speak hereof, only with a Paradventure or doubtfully, yet Bullinger, hauing perused diuers

diuers places of *S. Augustins* writings concerning this poynt, auoucheth:  
(12) That, not in one, but in manie places, *Augustin* maketh mention of Sa-  
crifice for the dead &c. in *Enchirid.* c. 109. for it is not to be denyed (sayth  
he) but that the Soules of the dead are releued by the pietie of their liuing  
friends, when the Sacrifice of the Mediatour is offered for them &c. And in  
his 32. sermon *de Verbis Apostoli*, This, sayth he, deliuered from the Fa-  
thers, the whole Church obserueth, that prayer be made for them, who dyed in  
the Communion of the Bodie and Bloud of Christ, when in their place they are  
remembered in the Sacrifice, and the Sacrifice also is offered for them. This  
therefore (sayth Bullinger) I set downe more at large, that thou mayst vnder-  
stand this custome of Sacrificing for the dead to be ordayned, not by the Apostles,  
but by the holie Fathers.

D. Willer affirmeth: That diuers of the ancient Fathers, did incline too  
much to maintayne and commend prayer for the dead, with which error (sayth  
he) *S. Austin* seemeth somewhat to be infected. *Augustine* (sayth Calvin (14)  
in his books of Confessions telleth, that his mother *Monica* earnestly desired that  
Memorie of her might be made at the Altar in performing the mysteries. An old  
womans desire (sayth Calvin) which her Sonne squared not by the rule of Scrip-  
ture, but through affection of Nature would haue it approved to others. D. Fulk  
confesseth that, (15) *Austin de Cinitate Dei.* l. 21 c. 13. concludeth verie  
clearly, that some suffer temporal paynes after this life, this may not be denyed:  
Yea he boldly auoucheth, that *Austin* (16) blindly defended prayer for the  
dead. D. Morton affirmeth, that Protestants *Antibours* (17) haue obserued *S.*  
*Augustin* to haue been the first who opened the window vnto the doctrine of *Pur-*  
*gatorie*, by whose owne direction (sayth he) we haue a good warrant to dissent  
from him &c. So admitting *S. Austin* for *Purgatorie*, but most disre-  
pectuously insinuating, that therein he is contrarie to himself; which as most  
palpably vntrue, I forbear to confute; and only proceed cleerly to  
shew, that neither *S. Austin* was first, nor the sole man that opened the  
window herein, as our Doctour with his other Brethren haue blindly  
obserued.

To which effect D. Fulk acknowledgeth that, *S. Ambrose* (18) allowed  
prayer for the Dead, and that it was the common error of his time. As also, (19)  
that *Chrysostom* & *Hierome* allowed prayer for the dead. And *Cheremonius*  
confesseth the same of *Ambrose*, (20) *Prudentius* & *Hierome*, and further  
reprehendeth *S. Epiphanius*, (21) as not daring to refute such opinions of the  
common people: as also *S. Augustin* & *S. Chrysostom* for yeelding ouer much  
herein to the custome of the time, and the receaued opinions of the vulgar.  
(22) I do not deny (sayth Calvin) these prayers (for the Dead) to haue been  
receiued by *S. Chrysostom*, *Epiphanius* & *S. Austin* and such others, because  
they had them from their Predecessors &c. But these good men whom I haue  
named with ouer much credulitie, without al discretion & Iudgement followed  
that which within short time had gotten authoritie. *Osiander* testifyeth, that  
(23) *Pelagius the Second* decreed that Memorie of the dead should be made in  
euery Masse, after the Elevation of the healeful Hoste. Which decree is ob-  
serued euen vnto this day. *Melancthon* chargeth the whole Councel of  
Carthage

(13) Terra-  
Bylon part.  
3. p. 97.  
(14) 1. st. 1.  
2. 3 c. 5 § 10

(15) In his  
Confus. of  
Purgat. p.  
110.  
(16) Ibid.  
p. 313.  
(17) Proe.  
Appeal.  
p. 495.

(18) In his  
Confutation  
of Purgat.  
p. 78. 320.  
(19) Ibid.  
p. 194. And  
see Cent. 5. c.  
6. col. 675.  
(20) Examp.  
part 3. p. 93.  
(21) Ibid.  
p. 107.  
(22) De Ra-  
tione Refor.  
Eccle. Edit.  
Gal.

(24) In his *Carthage* herewith, saying: (24) *The fourth Carthage Council containeth a Decree of Prayer & Sacrifice for the dead, in these words &c.*

D. Fulk acknowledgeth, that his forefather (25) *Aerius* taught, that prayer for the Dead was unprofitable, as witness (sayth he) both *Epiphanius* & *Austin*; which they count for an error. Hereunto agreeth *Hospinian*, saying: (26) It was the common opinion of the vulgar, that the Soules of the dead might something be helpen by the prayers, Almes, & Sacrifices which are done upon earth, as is evidently vnderstood by the disputation of *Epiphanius* with *Aerius*. D. Fulk not only reprehendeth (27) *Ambrose*, *Chrysostome* & *Austin* for allowing Prayer for the dead; but withal he admitteth, that it (28) was the common error of their times, and that the error of Purgatorie was somewhat wisely budded in *Austins* time: Yea answering to D. Allen, he granteth, that (30) *Austin* speaketh of the Amending fire as the place by M. Allen alledged: He doth so indeed (sayth D. Fulk) but *Austin* had no ground of that fire, but in the common error of his time. So confessedly was the Amending fire of Purgatorie the common doctrine of S. *Austins* time.

A truth so certayne, that *Chennitius* for the self same doctrine reprehendeth (31) *Clemens Alexandrinus*, (32) *Ambrose*, *Hierom*, (33) & *Prudentius*. (34) And Fulk speaking of *Constantin* the Great, who lived somewhat before these Fathers, affirmeth that, (35) In the burial of *Constantin* there is mention of Prayer for his soule according to the error of his time. In like sort the *Centurists* obserue, that (36) a great multitude of people poured out their prayers with teares for the Soule of the Emperour. And for the same doctrine of Purgatorie they accuse (37) *Lactantius*, *Prudentius* & S. *Hierome*. D. Beard speaking of These fathers (38) which do patronize Purgatorie, mentioneth from *Bellarmino*, *Athanasius*, *Basil*, & *Gregorie Nazianzene*.

Neither was this so general practise of the people or uniforme consent in doctrine of these ancient Fathers anie Innovation, or first beginning error of their times: For it is further confessed by D. Fulk, that the doctrine of Purgatorie, not began, but (30) prevaileth (sayth he) within three hundred yeares after Christ. And M. Gifford (40) granteth that, In the (Churches) publick worship, to pray for the Soules of the dead, and to offer oblation for the dead, was general in the Church long before the dayes of *Austin*, as appeareth (sayth he) in *Cyprian* & *Tertulian*, which was before him, and neerer to the times of the Apostles. So likewise *Caluin* (41) acknowledgeth that, above One thousand three hundred yeares since, it was vsual, that prayers should be made for the dead; whatsoeuer hereof is read in the Ancient (Writers). was yielded to the publick custome, and to the ignorance of the people &c. I confesse they were-drawne headlong into Error: euen as inconsiderate Credulitie doth vsually deprive the minds of men, of Iudgement. And relating the Custome of making Commemoration of the dead in the Supper, or Sacrifice, that place of ease, light and peace might be giuen to them: he further sayth, I do not deny this to haue been a most ancient Custome, and because great is the force of

*of Cosmo, or rather Tyrannie, therefore I confesse these prayers to haue been approved by Chrysostome, Epiphanius, Augustin and the like, because as by hands, they were deliuered to them from their Ancestours.*

Beza speaking of the times of Cyprian, Ausin and Chrysostom, confesseth, that as then, (42) Prayers for the dead were begun to be vsed more freely. The Protestant (43) Ioannes Winkelmannus auoucheth that, Origen decreed a Purgatorie wherein after this life some sinnes are purged. The Centurists (44) report that, Thou mayst see some seedes of Purgatorie spread abroad in some places of Origen, as hom. 2. in psal. 36. yea in the same place they alledge sundrie of Origen's sayings affirming Purgatorie. And (45) in another place they acknowledge that, Origen in his bookes de Principijs, decreeth Purgatorie to be the punishment of Sinnes. And for the same doctrine, they reprehend (46) both Cyprian and Tertullian. Yea other Protestants affirme of S. Cyprian, S. Augustin, & S. Iohn Damascene, in that they defend Prayer for the dead, that, (4) they are mere fables which they haue written of this matter: And that such their doctrine is to be ascribed to the rash superstition wherewith their heades were mowed, seeing they were denoyd of the Holie Ghost.

Cheremitus granteth that in the writings of Dionysius the Areopagite, who was conuerred by the Apostles, mention is made of Prayer (48) for the dead in the Church. And the like is acknowledged of Dionysius by Melancthon, (49) & D. Fulk, (50) which D. Fulk in plainest words teacheth that, Tertulian (51) Cyprian, Ausin, Hierom, and a great manie more do witness, that Sacrifice for the dead is the Tradition of the Apostles. Wherunto Bucer accordeth, (52) affirming that prayer and almes were made for the dead almost from the verie beginning of the Church. Lastly, Zuinglius being impugned for denying Prayer for the dead, and pressed with the Authority of Fathers (especially of S. Chrysostom & S. Augustin, who deriue this Custome from the Apostles) answereth thus: (53) If it be so as Augustin and Chrysostom report, I think that the Apostles suffred certayne to pray for the dead, for no other cause then to condescend to their infirmitie. So imitating the Apostles, wilfully to haue permitted others to erre (according to the errors of Protestants) in praying for the Dead, which they could not do without error in themselves.

Yea the Doctrine of Purgatorie and Prayer for the dead, was beleued and practised by the ancient true beleeuing Iewes: For whereas M. Morton speaking of the Church before the coming of Christ, affirmeth, the doctrine then taught by the Iewes, to be now knowne (among other Reasons) (54) By the open Confession of the Iewes in all Ages since the coming of Christ. For (sayth he) it is plaine that they hold euen to this day those opinions which they receaued from their Ancestours, and were commonly held of that Nation. Yea say the Centurists: (55) The Iewes are constant in their opinions. And Pet. Martyr writeth that, (56) The Iewes as yet continue, and kept in so great aduersities, in so diuers, and grievous Captinities, and Dispersions, they hold still their Religion. Doubles no ancient Troians, Lombards, Hunnes, or Vandals haue so held their owne &c. and could shew their original & Historie

(42) *Præf. Test. ad Princ. Cond.*  
(43) *In Apoc. p. 206*  
(44) *Cent. 3. col. 87.*  
(45) *Cent. 3. col. 265.*  
(46) *Cent. 3. col. 138. 139.*  
(47) *Cyprianus fides. Dial. 11. p. 449.*  
(48) *Exam. part. 3. p. 110.*  
(49) *In aliquos libel. &c. fol. 23.*  
(50) *Against Purgatory. p. 353.*  
(51) *Against Iurgat. p. 362. & see p. 303. 323.*  
(52) *In Enarras. in Sacra, quatuor Euangel. in Math. c. 12. p. 311.*  
(53) *Tom. 1. Epichera de Can. Miss. f. 186. And see Tom. 2. in Elench. contra Anabap. f. 10.*  
(54) *Treatise of the Church. p. 93. 94.*  
(55) *Cent. 8. col. 885.*  
(56) *Com. p. 1. in Engl. part. 2. p. 399.*



set forth in most true writing: and being everie where dispersed as they were; could nevertheles keep their owne Ordinances &c.

Now concerning these Jewes so constant in their Faith; and admitting the bookes of *Machabees* but only for a true Historie: it is evident thereby, that *Iudas Machabeus* (a holie and iust man) procured (57) Sacrifice for the dead, and that the Priests of *Hierusalem* (then true belecuers) offered the same; wherein also our later Jewes are so conformable, that D.

(58) *Cont. Whiraker* confesseth the same in these words: (58) *I know that the Jewes have* (libros memoriales) books of Commemorations, which they read in their Synagogues; and I am not ignorant that now they are accustomed to use certaine prayers for the Dead. Infomuch that, *Buxdorsius* also reporteth their knowne and confessed doctrine of *Purgatorie* (59) D. *Beard* auoucheth that, (60) The

Romanists are like unto the Jewes in their doctrine and practise of Prayer for the dead; for they hold and teach that prayer & Sacrifice is to be offered for the dead; grounding their opinion, partly upon the example of *Iudas Machabeus*, who as they asserme procured Sacrifice to be offered by the Priests for the dead &c.

(60) *Retractione from the Romish Religion.* and partly upon the *Thalmudical Traditions* of diners of their ancient Rabbins.

From the Premisses then we may remember, that the ancient Fathers did confessedly beleue a place of *Purgatorie* after this life. Secondly, wherein Sinnes were punished and remitted. Thirdly, for which Remission they used to Pray, giue Almes, and offer the most precious Sacrifice of Christs Bodie and Bloud.

Now the Fathers acknowledged and reprehended by Protestants for the forsayd Poynts, are *S. Gregorie*, *Austin*, *Ambrose*, *Hierome*, *Chrysostom*, *Prudentius*, *Epiphanius*, *Pelagius*, the *Fourth Carthage Councel*, *Cyprian*, *Tertullian*, *Origen*, *Clemens Alexandrinus*, *Dionysius the Areopagite*, the *Apostles*, and the ancient beleeuing Jewes.

The Protestant Writers obseruing and disliking in the sayd Fathers the forsayd Poynts, are, *Caluin*, *Beza*, *Bullinger*, *Zuinglius*, the *Centurie-writers*, *Carion*, *Chemnitius*, *Osander*, *Melancthon*, *Hospinian*, *Winkelmanus*, *Buxdorsius*, *Bucer*, *Symondes*, *Bale*, *Sutcliffe*, *Hunfrey*, *Fulk*, *Whitaker*, *Gifford*, *Willet* & *Morton*.

*It is confessed by Protestants, that the Fathers of the Primitive Church beleued and taught our Catholick Doctrine of Christs Descending into Hel.*

## CHAPTER XII.



According to the Article of our Creed: He descended into hel; Catholicks generally teach, that the Soule of Christ, presently after his death, descended into Hel, or *Lymbus Patrum*, or *Abrahams Bosome*, there to deliuer and redeeme the Captiue Soules of the holie Patriarks, Prophets and other Iust, who liued before his time.

But Protestants being diuided amongst themselues, (1) some of them teach that by the foresayd Article, is only vnderstood, that Christ descended to his *Grane*; (2) others that he suffred the paynes of the Damned Soules.

(1) *Eu*  
*in c. 27.*

*Mat. B. 72*  
*inc. 2. A. H.*

(2) *Ca. 11.*  
*Ir. 1. 1. c.*  
*16. § 8 9.*  
*10. 11. 12.*

Now to decide this Controuersie by the beleef and Doctrine of the Fathers of the Primitive Church, and that by the confessed acknowledgement of our Aduersaries, who in a case so euident liberally confesse the general streame of ancient Doctours to be most aduerse vnto them in this verie Article of our Faith: wheras that most holie and euer renowned Cardinal Bellarmine, in prooffe of this Article alledged (3) the plaine testimonies of the Greek Fathers, as namely of *Iustin*, *Ireneus*, *Clemens*, *Origen*, *Eusebius*, *Basil*, *Nazianzen*, *Nyssen*, *Epiphanius*, *Chrysostome* &c. And of the Latin Fathers, *Tertulian*, *Hypolitus*, *Cyrian*, *Hilary*, *Gaudentius*, *Prudentius*, *Ambrose*, *Hierome*, *Ruffinus*, *Austin*, *Leo*, *Fulgentius* &c. The Protestant (4) *Danaus* in answer to so manie most famous Fathers testimonies, most barely affirmeth that, *As concerning them, they were not instructed out of Gods word, neither do they confirme their opinion from it, but only from their owne coniectures* &c. Thus supposing their Catholick opinion herein, and therefore reiecting al their iudgements, as confirming their Faith only by their owne coniectures in *Danaus* his opinion; which as no lesse absurd in itself then improbable to al Iudicious, I omit as an answer purely Protestantical.

(3) *Tom. 1.*  
*l. 4. de Chri.*  
*Anima. c. 14*

(4) *Ad Bel.*  
*larm Disput*  
*part. 1.*  
*p. 176.*

In like plaine manner (5) *D. Whitaker* in answer to the like testimonies of the Fathers vrged by our Catholick Writer *Danaus*, writeth thus: *That which thou couldest not do by Scriptures, no doubt thou wilt performe by the testimonies of the Fathers: of whom, that I may freely and briefly answer thee what I think, one liule word of Scripture hath more weight with me, then a thousand Sayings of Fathers without Scriptures. Therefore thou art not to expect that I severally wash away those errors of the Fathers. So according to the custome of al Hereticks for their last refuge, appealing to only Scripture, and disclayming from the Doctrine of the ancient Fathers.*

(5) *Cons.*  
*Dur. l. 8.*  
*p. 167 And*  
*see p. 773.*

(6) *In Bil-*  
*sons ful Re-*  
*apt. p. 188.*

And see  
Jacob in Def.  
of the Treas.  
of Christs  
sufferings.  
p. 199. 200.  
(7) *Poi sup.*  
p. 189. And  
in his Sur-  
vey. p. 656.

(8) Def. of  
the Articles  
of Prot. Re-  
lig. p. 173.

(9) Catho-  
lick Tradit-  
p. 112. 113.  
(10) *Ep. ad*  
*Thalians*  
*post med.*

(11) Def. of  
his Article  
*Ec. fol. 22*  
*Bilsons Sur-*  
*vey* p. 657.  
658.

(12) *De Ruf-*  
*orum Ec.*  
*Religione.*  
p. 122. 123  
(13) *Math.*  
10. 3.

(14) *Pbi*  
*sup.* p. 123.  
(15) *Palma*  
*Christiana*

p. 74. And  
see *Eus. Hist*  
*l. 10. v. 5.*

(16) *Survey*  
*of Christs*  
*sufferings* p.  
653. 654.  
657. 660.

661. *Ec. Hil*  
*Def. of this*  
*Art. Christ*  
*Def. l. Ec.*  
170. c. 24. 37.  
(18) *Com.*  
*Dur. l. 8.*  
p. 567.

(19) See *Def.*  
*l. 2. c. 5.*  
(20) *Re-*  
*tract u-*  
*from Rom.*  
*Relig.* p. 78.

M. Iacob (6) honestly acknowledgeth that, *All the Fathers with one con- sent affirm, that Christ delivered the Scales of the Patriarch, and Prophets out of hel at his coming thither, and so spoyled Satan of those that were in his present possession: with whom agreeth, herein D. Bilson. (7) And D. Barlow (8) re- stifyeth that, This passeth most rise among the Fathers, who taking, (Inferi,) for Abrahams bosome, expound it, that Christ went thither, ad liberandum liberandos, to convey the Fathers deceased before his Resurrection into the place where now they are.*

A French Protestant (9) Writer not only affirmeth this to be the doctrine of Chrysostom, a very true (sayth he) Catholick teacher, but also of the now present Apostolick Churches of the East, whereto sayth he, *In likelyhood the Christians of Affrick do consent.* And whereas S. Ignatius (10) doth clearly teach the same Doctrine, the same is acknowledged in him (11) by D. Hil, & D. Bilson. yea the Poleman (12) Protestant Lascivius doubteth not to affirm and derine the Doctrine therof not only from S. Ignatius S. Iohns Scholler, but also from S. Thadæus one of the twelve Apostles, (13) And withal an- swerably testifieth herein the opinion and doctrine of the Hebrewes, (14) & of the remote Christians both in Syria & Aethiopia. And the like acknow- ledgement of S. Thadæus his opinion herein is made by (15) Frigimillans Grunus, who speaking therof affirmeth that, *we haue the testimonie of Eusebius Pamphylus, who in the Historie of Agbar, King of the Edessens testifieth Thadæus the Apostle to haue preached before Agbar and others, amongst other things, the Des- cension of Christ to Hel &c. And then further defending this Historie for Au- thentical, he concludeth: No man of mature indgement wil impugn these things which Eusebius delinereith of the preaching of Thadæus at Edessa, and the conversion of Agbar to Christ: Finally this testimonie of the holie Apostle Thadæus, is further defended by D. Bilson, and sundrie times alledged and vrged by D. Hil.*

The ancient Iewes did so certainly beleue the Doctrine of Lymbus Patrum, and the same is so clearly taught (17) in the booke of Ecclesiasticus, that D. Whitaker for his best answer finally betaketh himself to the reiect- ing (18) of the sayd booke for not Canonical; But the falshood herof being formerly (19) proued, and that from the Confession of other Protestants, it sufficeth for this present that the sayd booke being but a true Historie, doth yet fully manifest the Doctrine herin of the Ancient Iewes who liued be- fore Christ. In which regard also D. Beard (20) affirmeth Catholicks, to Indurze in their doctrine of Lymbus Patrum and Purgatorie. This Article then of our Creed, that Christ after his death truly descended into Hel, we see was the confessed Doctrine of S. Ansin, Leo, Fulgentius, Chrysostom, Prudentius, Hierom, Ruffine, Ambrose, Hilarie, Gaudentius, Epphanus, Iustin, Clemens, Hippolytus, Irenæus, Ignatius, Thadæus the Apostle, and of al the Fathers, and the ancient Iewes.

Now the Protestants producing and acknowledging the Fathers Doc- trine herin to be Roman Catholick, are Danus, Lascivius, Frigimillans Grun- us, Whitaker, Bilson, Hil, Iacob, Barlow, Beard, and others.

IT IS CONFESSED BY PROTESTANTS, THAT THE  
Fathers of the Primitive Church beleued and practised our Catholick  
Doctrine of praying to Angels and Saints.

## CHAP. XIII.

**A**lthough the glorious Angels and blessed Saints do not require, or need, in regard of themselves, anie human Apologie for their deserued honour; they being seated in the highest and strongest turrets of the kingdome of Heauen, wherein new Triumphs they dayly winne against their Enemies, and being (as (1) S. Cyprian sayth) now secure of their owne immortalitie, are yet careful of our securitie: Yet if we respect either the general Calumnies and contempts of our modern Hereticks against them, or our bounden duties by reason of so manie celestiall Graces through their charitable suffrages bestowed vpon vs, it may iustly be thought expedient, or rather necessarie in their due defence, and for satisfaction of the Aduersarie, briefly to set downe the confessed Doctrine and beles of the Primitive Church honouring and inuocating the sayd Angels and Saints as Intercessours, agreeably as the Roman Church stil doth; directly contrarie to our Moderne Protestants refusing and impugning the same.

First then touching S. Gregorie the Great, the Protestant Chronicler Carion (1) Chron. l. vii. c. 1. affirmeth that (1) Gregorie ordained the publick Rite of Inuocation of Saints. 4. p. 167. 168. M. Symonds only auoucheth that (2) Gregorie increased two pernicious things (2) Upon the Revelations. p. 83. 84. 85. 86. in the Church, Inuocation of the Dead, and Prayer for the dead, And that, he wrote to Leontia to make S. Peter Protector of the Empire in earth, and Intercessour in Heauen, &c. He sent Austin into England to conuert the English; they which were sent, spread forth a Banner with a painted Crucifix, and so came in Procession to the king, singing Litanies in a strange tongue: Now one chief part of the Litanie containeth Inuocation of Saints.

Luke Osiander (3) reciting manie Catholick poynts of Faith, taught and beleued by S. Gregorie, numbrell amongst the rest that, He approued, cloaked, and defended the Inuocation of Saints and their worship. (4) The Cent. (3) Cent. 6. p. 288. turie writers numbring vp in like sort the pretended Popish Errours of S. Gregorie charge him with Inuocation of Saints. With whom agreeth (5) D. (4) In the Index of the six Century, as the Humfrey, reprehending S. Gregorie for publick Inuocation of Saints and their worship. (6) And the Centurists further confesse, that Gregorie the Great record, Gregory. curreth manie miracles &c. which plainly confirme Superstition, as confidence in (5) In Iesuitis Saints, Inuocation of the dead &c. Wee need not therefore, (sayth D. Morton) part. 2. r. ar. 5. (7) be greatly moued with the contrarie Doctrine of S. Gregorie (allowing (6) Cent. 6. c. 131. col. 17. praying to Saints.) &c. And agayne: Neuertheles as we find in him very rarely (7) Prot. Ap. anie prayer vnto Saints &c. So desiring to mince, but not daring to deny a truth so manifest, and for such confessed by so manie of his other Brethren, of S. peal. l. 1. sec. 24. Gregorie his defending Inuocation of Saints, p. 27.

Oo But



- (8) Exam. But to ascend from S. Gregorie to other more ancient Doctours, (8) Chennitius alleageth S. Austin inuocating S. Cyprian, and cōcludeth saying thereof; *These things (did) Augustin without scripture, yeelding to the times and custome.*
- (9) Answer Prudentius Igrams (sayth D. Whiraker) (9) as a Poet sometimes called upon the 80 Campian Martyrs, whose Acts he describeth in verse; And the superstitious Custome of praying to Saints, had now taken deep root in the Church, which as a Tyrant haled sometimes the holie Fathers into the same errour. (10) D. Fulk spareth not to speak thus plainly, I confesse (sayth he) that Ambrose, Austin, and Hierom held Inuocation of Saints to be lawful: And that (11) In Nazianzene, Basil, and Chrysostome, is mention of Inuocation of Saints; And that, Theodoret also speaketh of (11) Against prayers vnto Martyrs: As also that, Leo ascribeth much to the prayers of S. Peter the Rhem. Test. for him: And in brief, that manie of the ancient Fathers held, that the Saints departed pray for vs. (12) The Centurists charge S. Chrysostom's Lyurgie with Inuocation of four B. Ladye by name.
- (12) Cent. 5. c. 6. col. 675. Chennitius (13) auoucheth, that About the yeare of our Lord three hundred and seauentie, Inuocation of Saints began to be brought into the publick assemblies of the Church by Basile, Nyssen, and Nazianzene: (14) And he reprehendeth of the same Doctrin, Theodoret and Hierome. A French Protestant answering to the testimonie of S. Gregorie Nazianzene, writeth (15) In that thou cistest S. Gregorie praying to S. Basil (dead) that he would pray for him, I wil let thee know, that Gregorie knew not what he sayd, when he sayd so. Belike this Protestant thought that greatest Diuine S. Gregorie Nazianzen to haue been ouertaken with drinke, when he prayed so, as we may iustly suspect this giddie French Protestant was when he writ thus.

- But the Centurie-writers (16) alledge sundrie examples of prayer to Saints in Athanasius, Basil, Nazianzene, Ambrose, Prudentius, Epiphanius, and Ephrem. col. 295. 296. (17) M. Brightman hauing named Athanasius, Basil, Chrysostom, Nazianzen, 297. Ambrose, Hierom, Austin &c. reprocureth them, as in words condemning Idolatrie, in c. 14 p. 382. but indeed establishing it by Inuocation of Saints, worshipping of Relicks, and such like wicked-Superstitions &c. sayth he. And whereas D. Bishop alleageth S. (18) p. 17. Chrysostom affirming the Emperour Constantine to haue prayed to Saints, (18) M. Wotton in his book against D. Bishop only answereth, by barely reiecting the Saying for suspected and forged; yet (19) D. Abbot acknowledgeth the contrarie, saying: We deny not Chrysostom to be authour of the words: And then inuenteth an answer no lesse false then impertinent, to wit, (20) that Chrysostom thereby meaneth the Emperour Arcadius, who was Emperour about sixtie yeares after Constantine: but of Constantine it is (sayth he) that we enquire; for what others did after the time of Constantine, Superstition more and more increasing, is nothing concerning him. But yet to omit al other answers, this may so much concerne anie indifferent man, that it may sufficiently assure him, that Inuocation of Saints was confessedly vsed in the Church at least about Anno Domini 398. when Arcadius reigned.

- Yea this Doctrin was so general, and so certainly beleueed in the Primitive Church, that the holie Fathers are reprocured by our young Protestant writers for condemning the contrarie Protestant Doctrin as Heterical in Vigilantius and Terentius. D. Fulk sayth: (21) Last of al Vigilantius shal be brought
- (21) In his answer to a counsellor of Cath. p. 46

I brought in, who wrot against the Inuocation of Saints &c. Him Hierom reproovert: (12) In defen- And (22) D. Sarauia and Beza (23) do both of them affirme, that Aërius tract. de Di- was likewise charged and condemned by the Fathers, for his then affirming, uers. p. 349. that the Saints departed are not to be prayed vnto. (23) Ibid. p. 346.

But to arise yet somewhat higher, and a litle to view the times neer Christ and his Apostles, Beza speaking of the times of Cyprian, Austin, and Chryso- (24) Presa- stom acknowledgeth, that (24) then preuayled Inuocation of the Dead. The Princip. Cen- tury writers speaking of (25) S. Cyprian say thus: Verily Cyprian in the end of his first Epistle of his first book doth not obscurely think, that Martyrs and S. in'ts departed do pray for the liuing. (26) Yea they further charge Origen for praying: O holie Iob pray for vs wretches: And for teaching hom. 1. in Ezech. that Angels are to be prayed vnto. But to auoyd tediousnes in reciting the other particuler Fathers of that Age, they in grosse confesse, (27) that, There are manifest steps of Inuocation of Saints in the Doctors of that ancient Age, which was the third Age or hundred yeares after Christ. And whereas (28) S. Ireneus termeth the B. Virgin Marie, Eues Aduocat, some Calvinists auouch that these were the words (29) rather of some Idolater, or if they were the words of Ireneus, Ireneus had not the true vnderstanding of the confession of the holie Faith of Christian Religion. But if so ancient and holie Ireneus wanted true vnderstanding of Faith and Christian Religion, we may assure our selues that new borne Protestants are wholly blind therein. (29) Cent. 3. col. 84. (30) Cent. 3. col. 83. (31) Cent. 3. col. 83. (32) Ibid. p. 346.

But without al restraint of Age or time, (30) D. Couel affirmeth, that Di- uers both of the Greek and Latin Church were spotted with errorrs about Free-wil, Merits, Inuocation of Saints &c. Yea D. Whitguist discourting of (31) Doctrine taught in anie Age since the Apostles time, affirmeth without any exception either of Age or Father, that (to vse his owne words) (32) almost al the Bishops and learned writers of the Greek Church and Latin also, for the most part, were spotted with Doctrines of Free-wil, of Merit, of Inuocation of Saints, and such like. (30) In his Examination &c. c. 9. p. 120. (31) In his Def. &c. against the Reply of Carshwright p. 472. 473. (32) Ibid. p. 473.

Now the Doctrine and practise herof in the ancient Iewes is so cleerly recorded in the books of (33) Tobie and Macchabees (34) that no better answer thereto can (35) D. Whitaker find, then barely to reiect them as not Canonical. D. Beard affirmeth that Catholicks (36) ioyn hands with the Iewes in their Doctrines of Free-wil, Inuocation of Angels and Saints, and Merit of good works: At which the Moderne Rabbins hold as Articles of their Creed, deriuing them from their Predecessours the Pharisees that went before them. And yet we neuer read, that the Pharisees were reprobued by Christ or anie of his Apostles for the foresayd poynts, who yet noted their smallest errorrs. (33) c. 5. s. 12. 13. 15. 18. (34) 2 M. 4. 18 12. 13. 14. & 3. 37 & 4. 34. (35) Ad Rom. Camp. p. 5. 16. (36) Retra- ctatione from Ro- mish Religion.

This then our Catholick Doctrine of praying to Angels and Saints, is thus by the Confession of Protestants the ancient Catholick Doctrine and Practise of S. Gregorie, Austin, Leo, Ambrose, Hierome, Chrysostome, Nyssen, Nazianzene, Basil, Theodoret, Athanasius, Prudentius, Cyprian, Origen, and of almost al (say they) the Greek and Latin Fathers.

Now the Protestants acknowledging and disliking this in the sayd Fathers, are the Centurists, Oslander, Carion, Chemnitius, Beza, Sarauia, Symonds, Brigham, Humfrey, Falk, Abbot, Couel, Whitguist, Beard, and Morton.

# THE PROGENIE OF CATHOLICKS

IT IS CONFESSED BY PROTESTANTS, THAT THE  
Fathers of the Primitive Church allowed the use of Christs Image, and  
his Saints, placing them even in churches, and  
Reuerencing them.

## CHAP. XIV.

(a) Conc. Tri-  
dent. sess. 25.



Though (a) Images may not be worshipped with Inuocation or  
by placing any confidence in them, as though they were en-  
dowed with any Diuinitie; yet that otherwise they may be  
worshipped, as by kissing them, kneeling downe, and praying  
before them, placing them in Churches, translating and the like,  
the Catholick Church doth teach and practise. But Protestants denying  
all worship to Saints, do much more deny all reuerence or respect to their  
Images.

- Wherefore to decide this Controuerſie by the Doctours of the Primitive  
Church, I find the holie Fathers euen often reprobued by Protestants for their  
special deuotion and Reuerence towards holie Images. So S. Gregorie is re-  
prehended by M. Bile (1) for that he suffered the Image of the Blessed Virgin to be  
carried about &c. And that he confirmed by Indulgences, Pilgrimages to Images,  
(2) Against the Deuotion of the People. (3) Osiander affirmeth that Austin (sent by Gre-  
gorie) thrust vpon the English Churches the Roman Rites and customes, to wit,  
Altars, Vestmentes, Images &c. (4) M. Symondes confesseth that, S. Gregorie  
was angrie for breaking of Images, and called the Lay mens books &c. He did worse  
(sayth he) then the Hereticks called Collyridiani, that worshiped the Virgin  
Marie, carried the Image of the Virgin Marie in Procession &c. He sent Austin into  
England to conuert the English; they which were sent, spread forth a Banner with  
a painred Crucifix, and so came in Procession to the king &c. D. Fulk confesseth  
that (4) Gregory allowed of Images: (5) Allowed Images to be in Churches:  
(6) Allowed Images to be Lay-mens books, for which verie point Caluin affir-  
meth that, S. Gregorie was not taught in the Schoole of the Holie Ghost. And  
Osiander (8) affirming, that S. Gregorie was fowly and Popishly deceaued in  
many Articles, besides sundrie other particulars there by him mentioned,  
toucheth, that he approued, cloaked, and defended the Idolatrical worshipping of  
Images. For which worshipping of Images, and defending the same, he is cited and  
reprobued by (9) Peter Martyr, (10) Chemnitius, (11) Osiander, and John Ball.  
(12) And though D. Morton wil not so ingenuously confesse with his former  
Brethren, that S. Gregorie approued the worshipping of Images, yet himselfe  
(13) reporteth and citeth S. Gregorie reprehending Serenus Bishop of Marseils  
for breaking downe Pictures in Churches &c. And further thinketh, that his  
not suffering Images to be broken, when there was so publick and general Idolatrie  
committed with them; seemed vnto our Osiander, although not a direct, yet an occa-  
sional approving of Idolatries, or rather a cloaking thereof, &c.
- But to goe to the more ancient Doctours, (14) M. Bale confesseth, that S. Leo  
allowed

allowed the worshiping of Images: Yea sayth M. Symonds (15) Leo decreed that (15) Upon the  
reuerence should be giuen to Images &c. And S. Chrysostom (16) is charged by Reuel. p. 57.  
M. Parkins and D. Fulk with worshiping of Christs Image. (16) Problem.  
pag. 27.

D. Fulk (17) acknowledgeth, that Paulinus caused Images to be paynted Fulk against  
on Church wales. And of the vse of Images confessedly in Churches in those Heskins. p.  
ancient times, sundrie examples are giuen by (18) M. Parker, the Cen- 673.  
turie-writers, (19) and Chemnitius (20) from the seueral testimonies of Sozomen, (17) Against  
Athanasius, Prudentius and others. D. Morton confesseth that (21) About Heskins. &c.  
the Foure hundredth yeare Images crept out of priuat man houses, and went into the pag. 672. 47.  
publick Churches, standing there &c. 675.

Now whereas according to Protestants al Religious worship is to be Symbolizing: ||  
exhibited only to God, and none to anie Creature, yet as Catholicks now, part. 1. pag. 32.  
so S. Austin before, deuided Religious worship into two kinds: the first, (19) Cent. 4.  
which is proper only to God, he called *Latria*; the second, which is com- col. 409.  
municable to creatures, *Dulia*. Hereof the Protestant Hospinian sayth: (20) Exam.  
Blessed Augustin first forged the Distinction of *Dulia* and *Latria* &c. Amongst part. 4. pa. 26.  
Religious worships in this sort he distinguished; that which was due only to God, 29. 30.  
he called *Latria*, and that which was lawfull to giue to creatures, he named *Dulia*: (21) Prot.  
And presently afterwards he citeth the special places hereof out of S. Austin, Appeal. pag.  
condemning withal this distinction, as being, sayth he, a Defence of Super- 536.  
stition and Idolatrie. Chemnitius (23) confesseth, that in the Tripartite Historie, (22) De Tem-  
and in Nicephorus, there are certain places which seem to tend, as though in the plis. pag. 107.  
time of Constantin, certain Statues, or Images, began to be placed in Temples, but (23) Exam.  
of this (sayth he.) I wil not much contend. part. 4. pa. 29.

But Lactantius, who was yet more ancient, is reproued by the Centurie-  
writers, for that, say they, he affirmeth manie Superstitious things concerning  
the efficacie of Christs Image: Which (24) Centurists also, do make report of (24) Cent. 4.  
that strange Miracle at large recorded by (25) S. Athanasius, of a certaine col. 408 &  
holie Image of Christ our Sauour, left in a house where a Christian had in- 409. & Cent.  
habited a lile before, and at his remoual had forgot the same; which the 4. c. 2. col. 33.  
Jewes finding, in derision of Christ Crucified, spit vpon it, buffered it with Pasione Ima-  
their hands, nayled the hands and feet vpon a Crosse, offered it Vineger mingled ginis Christi.  
with gaul, crowned it with a crowne of thornes, strook the head therof with a And although  
reed, and at the last pearced the right side therof with a lance, from whence forth some doubt be  
with issued out water and blood: Which the Iewes perceiuing, caused a vessel made vnder  
to be set vnder, which presently was filled: But they remouing it into theyr sy- this book by  
nagogue, intending thereby to offer the greatest disgrace to Christ our Lord, assembled made by S.  
at thisher at the diseased and infirme which they could find, which annoyning Athanasius,  
therwith, there were cured the Sick of the palsie, the blind, the lame, the deaf, yet is it cited as  
the dumbe, the leapers and others: Which the Iewes themselues seeing, beleued a most ancient  
in Christ our Lord, and went vnto the Catholick Church in that Citie; where historie by the  
prostrating themselues at the feet of the Metropolitan Bishop, confessed their sinnes, seauenth Sy-  
and related al the Historie passed. Whereupon the Bishop caused the Christian nod. Act. 4.  
who had inhabited the house before, to be brought vnto him; and enquiring  
of him how he came to the Image, he answered, Nicodemus who came to  
Jesus by night, made it with his owne hands, and dying gaue it to Gamaliel, who



dying left it to James, and James to Symeon, and Symeon to Zachaus, and so by theyr Successours it continued in Hierusalem until two yeares before the Sabu-  
 uerion therof by Titus and Vespasian: When the Christians admonished by the  
 holie Ghost left the citie, and comming into Syria, they brought with them al  
 things which belonged to the worship of Religion: At which time the Image being  
 brought amongst other things which concerned the Church, remayned until this day  
 in Syria, which I receauing from my Parents departing this life, haue until this  
 time possessed by right of inheritance. The Bishop hearing this was verie ioyful,  
 and instructing the Iewes in the Christian Doctrine, after three dayes fast, baptised  
 them al; and at their intreatie consecrated their Synagogue into a church in honour of  
 the Sauour of the world. Afterwardes consulting what to doe with the sacred  
 liquour of water and Bloud in the vessel, resolved to send the same in bottles of  
 glasse made of purpose to al churches through Asia, Africa, and Europe: Exalting  
 this of them, that euerie yeare vpon the ninth of November the like Solemnitie should  
 be vsed, as vpon the dayes of Christmas and Easter. This (sayth S. Athanasius)  
 is the true and verie credible Historie of the bloud of the side of our Sauour, which  
 issued out of his holie Image, which was crucified in Syria in the citie Berithus,  
 Here wil I leaue our Protestants condemning S. Athanasius of Credulitie  
 and Superstitious Papistrie.

Now to proceed, Functius confesseth, that (26) Anno 494. Xenaias was  
 (26) Lib. 7. the first in the church that stirred up warre against Images. So quiet possession  
 commentario had they in the Church before that time. (27) Chemnitius sayth: In one and  
 rum in praed. only Tertulian, I haue obserued the historie of the Sheeheard calling and seeking his  
 chron. fol. 6. wandering sheep, to be paynted and grauen vpon holie Chalice. In like sort sayth  
 (27) Exam. D. Beard (28) Indeed we confesse, that there was in these primitive times of the  
 part 4. pa. 26. church an historical vse of Images, as may appeare by that Statue of our Sauour  
 (28) Retra. church an historical vse of Images, as may appeare by that Statue of our Sauour  
 Ethic from Re- mentioned by Eusebius, and the pictures of Peter and Paul, in the same  
 mish Religion. Authour: And of the good sheeheard seeking the lost sheep paynted vpon the Cha-  
 pag 401. lices in Tertulian.

Another Protestant discoursing of the Religion taught and professed  
 publickly by the Gracians and Abissines, reciting amongst the rest, their ha-  
 (29) In his uing (29) Pictures in their Churches, and inclining and howing before the Images  
 Catholicis. of Saints, doth from thence conclude in these words (30) It seemeth that this is  
 Tradition. the greatest accusation which Protestants haue against the Churches of the East and  
 pag. 212. 214. Africa; neuertheles &c, the ancient Doctours which destroyed the Pagans Idola-  
 (30) Ibid. pa. 216. trie, haue approoued it, their deuotion did lead them vnto it &c.

So cleerly therefore may we conclude, that our Catholick vsage of Pictures,  
 in placing them in Churches, and reuerencing them, doth most truly accord  
 with the like practise and Deuotion of S. Gregorie, Leo, Paulinus, Prudentius,  
 Austin, Chrysostome, Nicephorus, Sozomene, Athanasius, Tertulian, Lactantius,  
 Witnesses wherof are the Protestant writers, the Centurists, Oslander,  
 Chemnitius, Peter Martyr, Hopkinson, Functius, Symonds, Bale, Fulk, Parker,  
 Parkins, Beard, and Morton.

IT IS ACKNOWLEDGED BY PROTESTANTS,  
that the Fathers of the Primitive Church did specially honour and  
reuerence the holie Relicks of Martirs, and other Saints,  
carrying them in Proceffions, and making Pilgrimages  
vnto them: At which also manie Miracles  
were wrought.

## CHAP. XV.

**A**S it is to be supposed, that such Hereticks as deny the due  
worship and Inuocation of Saints, will much more deny  
al reuerent respect or worship to be giuen to the Relicks of  
their dead Bodies; So we may as confidently expect that al  
holie fathers, who so confessedly before, exhibited honour  
to the Blessed Saints or Soules in Heauen, wil likewise  
performe their answerable respect to their sacred Bodies vpon earth.

And to begin with S. Gregorie: It is acknowledged by (1) M. Iohn Bale,  
that Gregorie the great, &c. commanded Masses to be celebrated ouer the dead (1) In Alf.  
bodies of the Apostles: And Carion (2) auoucheth that, He dedicated Chur- Rom. Pontif.  
ches to the bones and Ashes of saints. (3) The Centurie-writers charge him 44. &c.  
with Translation of Reliques: (4) And D. Humfrey reciting sundrie particu- (1) Chron. l.  
lar poynts of Catholick Doctrine which S. Gregorie and S. Austine brought 4. p. 167.  
into England, amongst the rest doth number, Relicks. D. Fulk auoucheth (1) Cent. 6.  
that (5) Gregorie liuing so neer the Reuelation of Antichrist, it is no maruaile (4) In leuii.  
though he be more superstitious in Relicks. And againe (6) Gregorie indeed par. 2. ras 3.  
willerh &c. Altars to be built, and Relicks to be layd vp; Gregorie indeed did p. 3. & 627.  
send manie Superstitious tokens &c. He sendeth a litle Key fro the bodie of S. Peter (5) Ag. Rb.  
for his blessing, in which is enclosed the iron of his chaynes &c. Such was the Test. in Apoc.  
praisse and reuerence giuen to the Relicks of Saints by S. Gregorie. 6.

But to proceed; S. Ambrose hauing made a godlie speech about the pious (6) Ib. in r.  
hondouring of Martyrs Tombes, the Centurists thus censure therof: (7) Let Ann. 4.  
the godlie Reader consider, how horrible these things are, vntered by Ambrose; (7) Em. 4. p.  
And whereas (8) S. Hierome auoucheth, that The Emperour Constantine transla- 301.  
ted the holie Reliques of Andrew, Luke, and Timothie to Constantinople, at which (8) Contra  
(sayth he) the Diuels roare; Bullinger disliking the same, affirmeth that, vigilans.  
(9) Hierom is ouerful in that he sayth, that Diuels roare at the holie Reliques of  
Andrew: Which Saying is likewise acknowledged and reprobued by (10) De origine  
Chennutius. But (11) Bullinger further alledgeeth and reprehendeth S. Hierom Erroris. fol.  
sayning; Hierom sayth, If it be not lawfull to translate the Reliques of Saints, 67. and fol 58.  
and to lay them in Golden coffers; Then was Arcadius with Constantine Sa- (10) Exam.  
crilegious; yea al Bishops were to be censured, not only as Sacrilegious, part 4. p. 8.  
but also as foolish, who carried in a Vessel (or Reliquario) of (11) De origine  
Gold and silke a thing (sayth Bullinger) most vile, and loose Ashes: Now to Erroris. p. 67.  
this opinion of S. Hierom, and to the praisse of Constantine, Arcadius, and  
the

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(12) Exam. the Bishops of thosetimes, Bullinger only answereth: I wil not obscure the renowned glorie of those holie men of God (Constantino diuo, Arcadio Sancto): see Crispinus of the Estate of Holie Constantin and Holie Arcadius &c. but I testify for them that they haue the church, p. 93 the loue of God, not according to knowledge: so acknowledging their Sanctitie, (13) In Apoc. and censuring their knowledge; which how euil it becometh an ignorant Minister, I leaue to the censure of an indifferent Reader.

And see Hosp. This Deuotion of Constantin to holie Reliques, was so certaine, that: piniã de Tem- (12) Chemnitius auoucheth, that Translation of Reliques began vnder Constantin the Great: And Mr. Brightman (13) speaking of Constantins comming in, affirmeth, that then was the time of seeking the Reliques of Saints, and Col. 15. 29. consecrating Churches to Martyrs &c. The Centurie-writers likewise reprove (14) Exam. him, for that, say they; (14) With like Superstition. Constantin is sayd to haue (16) Retracti- translated to Constantinople, certayne Reliques of the Crosse found by Helen, that me from Ro- the Crosse might preferue the citie: And as now in Catholick Countries it is vish Religion. vsual in their greaest feasts and Solemnities, to carry in their Processions the p. 207. holie Reliques of Saints, so was the same likewise practised in the Primitiue (17) Cent. 4. Church, as witnesse both S. Hierom and S. Austin; alledged and reprobued col. 457. see. also Crispinus by Chemnitius in these words: (15) From Translation of Reliques, forth with of the Estate of was vsed the carying of them, as is to be seen in Hierome and Austin &c.

Neither is confessed testimonies of Pilgrimages to Reliques and holie places the Church p. 311. and Hosp. wanting. D. Beard freely grætech: (16) that Vowes & Pilgrimages vnto places detestis p. 365. famous for the Relicks of Martyrs, were in old time profitable, whilst that the Memorie of the Martyrs was yet fresh and certayne, and as long as God by vn- (17) Exam. doubted Miracles did manifest that their Soules did liue, who were thought to be eant. 4 p. 10. dead: So supposing vowes and Pilgrimages vnto places famous for Relicks; and cens. 4. col. 457. to haue been vsual and allowed in old time, and that Miracles were wrought thereby. And the (17) Centurists record, Concerning Pilgrimages to holie places, that in this Age vnder Constantin, first began the places of the Holie Land &c. to be had in esteem &c. Helen Mother of the Emperour (in He- (18) Exam. reticks opinion) a Superstitious woman going thither to worship &c. And (21) Epir. ch. Chemnitius, (18) acknowledgeth, that the Christians of those times made 4. p. 506. and Pilgrimages to such places, where they heard were Relicks famous and renowned see the centu- with Miracles. D. Beard auoucheth that (19) In former times &c. they placed ristes. cent. 4. col. 1250. the Relicks of Saints vnder the Altar, as Ambrose (whom he calleth (26) This (22) In his good father) witnesseth of the Relicks of Gervasius and Provasius, Christ was vpon Answer to a the Altar who suffered for al, the Relicks of them vnder the Altar, who were counterf. cath. redeemed with his blood &c. Yea he further confesseth that, The first p. 46. and see bringers-in of that custome &c. placed them vnder the Altar in a Religious cent 4. col. 1350. Ofsand. manner. And indeed the reuerent respect hereto was such from the holie cent. 4. l. 4. p. 506, Parker and ancient Doctors, as that, they not only earnestly defended the same, against Sym- but withal censured and condemned the despisers thereof for Hereticks. bolizing with (21) Ofsander hereupon reproveth S. Hierom for that, sayth he, S. Hierom Anichrist: did foolishly contend that the Relicks of Saints were to be worshiped. And p. 4. p. 74. D. Fulk sayth (22) Last of al, Vigilantius shal be brought in, who wrote against 37. Crispinus Invocation of Saints, Superstition of Relicks, and other Ceremonies: Him of the Estate of Hierom reproveth. the Church. p. 135.

Lastly,

# AND PROTESTANTS. 2b. 17. Cap. XVI.

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Lastly plentiful are the reports confessed from the Fathers of manie miracles, wrought at the Monuments and Relicks of Saints. (23) Chemnitius confesseth that, *Mention is made in Augustin, that a blind woman receaued sight at the Translation of the Relicks of Stephen: And sometimes certaine Miracles were wrought at Relicks &c.* The (24) Centurists acknowledge that, *If we beleue Ambrose, the sick were cured by touching with the hand, the garments of Saints, and the obsessed were deliuered &c.* (25) Zepperus reporteth that, *the memories of Martyrs certayne Miracles were wrought, which without doubt (sayth he) God himself wrought &c.* And, *I do not think those Miracles wayne (sayth (26) D. Whitaker) which are reported to be done at the Monuments of Martyrs.* (27) Hieronimus Marius confesseth, that *Miracles were done by God at the Sepulchers of Martyrs, and other Saints of Christ &c. That by these signes God himself might testify of their Doctrine, Faith, and Sanctitie.* M. Fox (28) reporteth (out of S. Chrysostom l. contra Gentiles, and Theodoret l. 3. c. 9.) how that, *after the bringing of the (dead) bodie of Babylas (Martyr) into the Temple (of an Idol) the Idol ceased to giue anie more oracles, saying, that for the bodie of Babylas, he could giue no more answers.*

(21) Exam. part. 4 p. 10.  
(24) Cent. 4. col. 457.  
(21) De Sacra- mentis. p. 738.  
(26) Com. Durawm l. 10. p. 866.  
(27) In his Eusebii Cap- sinus. lib. 2. di. de Imagi- nibus. fol. 104.  
(28) Act. Mon p. 61. And see Cris- pinus of the E. state of the Church p. 113.

But to conclude, the antiquitie of this Reuerence giuen to Relicks is so great, as that (29) Chemnitius confesseth, that Hierom writeth that the He- reticks Caiani were condemned by Tertullian, for that they would not honour the Relicks of Martyrs. Fromal which it appeareth, that most special Reuerence was giuen to the holie Relicks of Saints by the Fathers of the Primi- tiue Church of Christ, who celebrated Masses ouer them, Dedicated Churches in their honour, Translated them, carryed them in Processions, made Pilgrimages vnto them, and frequently make mention of the mapie and strange Miracles wrought by them..

The Fathers cited and reprobued by Protestants for the foresayd poyns, are S. Gregorie, Hierom, the Emperours Constantin and Arcadius, Augustin, Ambrose, Chrysostom, Theodoret and Tertullian: The Protestants their Ac- cusers, are the Centurists, Carion, Bullinger, Chemnitius, Crispinus, Hospinian, Oslander, Zepperus, Marius, Bale, Humfrey, Brightman, Parker, Fulk, Fox, Beard, and Whitaker..

IT IS CONFESSED BY PROTESTANTS THAT THE HOLIE  
Doctours of the Primitiue Church, not only vsed the signe of the Crosse,  
but likewise worshiped the same, attributing great  
efficacie, power, and vertue thereto..

## CHAP. XVI.



Although the GROSSE OF CHRIST, by reason of that dignitie which it obtayned by touching the Bodie and Bloud of Christ, may truly be esteemed amongst the most pre- cious Relicks; As also in that it representeth the figure of our Lord Crucified, it may rightly be numbred amongst the holiest Images: Yet because withal, it is indeed the high Altar of the chiefest

Qq

Sacrifice.



Sacrifice, whereby the wrath and iustice of God was satisfied, the latter whereby Christ himself ascended into heaven, the worthiest Instrument of mans Redemption, and Sarans foyle; and as now, is the fairest Markes wherat our Modern Hereticks do leuel and direct their poyntoned arrowes of foulest Conumelies, Iniuries, and Disgraces, I wil therefore severally treat thereof, and that from the confessed testimonies, practise, and beleef of the most holie learned, and ancient Fathers of the Primitiue Church.

- (1) *Cent. 6. p. 289. 290.* Luke (1) *Osiander* discoursing of the seuerall articles of the Catholick Roman Religion taught by *S. Gregorie*, and *S. Austin*, amongst the rest doth number the allowance, and vse of holie Crosse, (2) *M. Bale* acknowledgeth that he admitted worshipping or adoration of the Crosse: But *M. Symondes* chargeth him, that, He instituted the worship of the Crosse, barefore on Good Fryday. And *Peter Martyr* (4) yet further affirmeth that, *Gregorie* of Rome the Patron (sayth he) of Superstitions, sayth in his prayers, Grant vnto vs Lord that they which come to the Adoring of thy Holie Crosse, may be deliuered from the bonds of their sinnes. For which poynt of Adoration or worship of the Crosse, *Conwal King* of Scotland, who liued within the first six hundred yeares, is reprov'd by (5) *Hollinshead* in his *Cronicle* of Scotland.
- (5) In the later Edition p 107. But to arise; *M. Parkins* (6) confesseth that, About the foure hundred yeare after Christ, the Crosse began by litle and litle to be adored: For which time he there alledgeth the direct testimonies of *Prudentius*, *Hierom* and *Eugarius*.
- (7) In volume 1. p. 681. And he also granteth else where, (7) that sundrie priuat men, and particular Churches, after Foure hundred yeares. began religiously, or rather (sayth he) Superstitiously to adore the wood of the Crosse, and the peeces thereof &c. *Caluin* relating that *S. Augustin* (trakt. 50. in Ioan.) affirmeth, that the faithful haue Christ by the signe of the Crosse, by the Sacrament of Baptisme, and by the meate and drink of the Altar; he presently affirmeth, that *Augustin* (8) numbred that Superstitious Rise amongst the Symbols of the Presence of Christ. *D. Abbots* (9) acknowledged and translateth those words of *Eusebius* (in his 3. booke of the lyfe of *Constantin*) *Atque interdum vultum saluari illa Passionis signavit* not a; in this sort, He signed his face with the signe of the Crosse. (10) *Peter Martyr* writeth, that *Constantin* made the signe of the Crosse in gold, I allow
- (12) *Cent. 4. l. 1. c. 30.* And wheras (11) *Eusebius* relateth, and that from the mouth of *Constantin* himselfe, who confirmed the same with oath, that, The Signe of the Crosse appeared to him in the afternoone in great light above the Sunne, and a writing therein with those words: *In hoc Vinces*, In this (signe) thou shalt overcome. The same Historie is reported out of *Eusebius* (12) by *Osiander*, (13) *M. Fox*, (14) *M. Gualter* and *M. Trigge*, al Protestant Writers. And agayne (15) *Zo-*
- (15) *Hist. l. 1. c. 8.* *Tomene* and *Eusebius* (16) relating, that in what part of the Armie the Standard of the Crosse was seen, there the Enemies fled, and the Conquerours pursued; which the Emperour understanding, when he saw anie part of his Armie languishing, there he commanded the Standard to be placed, as a certayne helpe for the obtaining of victorie; and by the help whereof, the victorie was forthwith obtained, by a certayn diuine power, the strength of his Souldiers being much confirmed: Al this is acknowledged by (17) *M. Brightman* (18) and *Hospitalians*.
- (18) *De Temp. p. 165.*

D. Fulk (19) affirmeth that, by Report of Paulinus, the Crosse was by the Bishop of Hierusalem brought forth at Easter (yearely) to be worshipped of the people: Yea sayth (20) M. Parkins, The Bishop himself was the chief of the worshippers &c. This Paulinus liued in the fourth Age, and was as Oslander confelleth (21) verie familiar with Hierome, Ambrose and Augustin.

Danans (22) auoucheth that Cyril, and sundrie other Fathers were plainly Superstitious and blinded with this enchantment of the Crosse Adoration: For which poynt of Adoration M. Parker (23) alledgeth the Saying of Photius, ad Bellarm. Sedulius, Chrysostom, Protercius, Paulinus, Hierom and Eusebius, alwhom he reprehendeth for the same.

The (24) Centurists say of Ephrem, that he attributeth ouer much to the signe of the Crosse: And D. Fulk (25) affirmeth that, Rufinus and Cyril, had a Superstitious estimation of the signe of the Crosse. And the (26) Centurists charge them for that, At euerie foot they signed their forehead with the signe of the Crosse, which signing was so ordinarie in those times, as that Oslander (27) acknowledgeth, that Iulian the Apostata being affrighted, out of his custome which he had being a Christian, made the signe of the Crosse vpon his forehead, wher at the Diuels suddenly vanished away.

M. Burges (28) discoursing of the Fathers opinion of the Crosse (with exception only to the poynt of Adoration) affirmeth, that there is nothing ascribed to the Crosse, in or out of Baptisme by the rankest Papists, but the Fathers are as deeply ingaged in the same: So as if we wil vse it as the Fathers did &c. we take the Soule robe fenced by crossing of the bodie, and the Crosse to haue vertue of consecrating the Sacrament, driving away Diuels, witchcraft &c. Yea in proof of this, he alledgeth in his Margent, diuers Fathers who liued in the fourth Age.

The Puritans (29) confesse that, The Fathers deliuered to vs the signe of the Crosse, with an opinion of vertue and efficacie, not only in the Act of blessing our selues, and in the expelling of Diuels, but euen in the Consecration of the most Blessed Sacraments: To which purpose they do the speciall alledge the sayings of S. Austin, S. Hierom, S. Cyprian, Lactantius, and Tertullian, And S. Austin is also reprehended by (30) M. Parker for his opinion of the Crosse. Catholicks obiecing, as D. Beard relateth them, that, the (31) Fathers held the Crosse in great Reuerence, and the Image of the Crosse; and worshiped them; he answereth, True, they reuerenced them, and held them in great estimation: but yet there was no worship giuen vnto them, vntil near foure hundred yeares after Christ. About that time began this superstition &c.

But the Fathers in this poynt were so resolute, as that they doubted not by their writings to commend to all Posteritie the manie and strange Miracles wrought by the Crosse, and the signe therof. (32) D. Cotel speaking of the ancient times, affirmeth that, No man can deny, but that God after the death of his Sonne, manifested his power to the amazement of the world in this contemptible signe, as being the instrument of manie Miracles (33) Peter Martyr sayth, I deny not but certain Miracles haue som times been wrought by the signe of the Crosse, as S. Austin reporteth l. 2. de ciuit. Dei. c. 28. And M. Parker (34) reporteth certain Miracles done with the signe of the Crosse. D. Beard produceth Catholicks obiecing

35) *Retra-  
ctum from  
Rom. Relig. p.  
238. 239. 240.*

objecting that, (35) *Manie and strange Miracles haue been wrought by the signe of the Crosse, therefore it is to be worshiped: To which he answereth, The Argument is naught; for if euerie worker of Miracles should be worshiped &c. So grating the Antecedent, that, manie and strange Miracles haue been wrought by the signe of the Crosse. To which he addeth that, The Miracles that were done at, or before, this signe, were effected by the power of the Faith, and Innocation of Christ. Crucified, and not by the bare Signe of the Crosse &c. And therefore the (Fathers) signing of themselves with the Crosse, was a secret kind of Innocation of Christ crucified. Lastly, sayth he, we confesse that there was a holie and commendable vse of the transeant signe of the Crosse, in the Primitiue Church: to wit as a badge of Christian profession, to signify that they were not ashamed of their Crucified God, which the heathen and wiked Iewes vsed to cast in their teeth: And so of the permanent Crosse erected in publick places, to be as it were a Trophée and monuments of the Exaltation of him that dyed on the Crosse. So confessedly did the Fathers of the Primitiue Church signe themselves with the signe of the Crosse, and Erect Cresses in the honour of Christ crucified; al which with new Protestants is pure Superstition, and therefore as they neuer vse the sayd signe themselves, so further do they pul downe and breake such Cresses, as haue been anciently Erected.*

(36) *Cent. 3.  
col. 111.*

But yet much more ancyent was the vse of the Crosse, for the (36) *Centurists* confesse, that *Tertulian* seemeth to tel, that Christians had the Image of the Crosse as wel in the places of their publick assemblies, as in their priuat houses.

(37) *Medulla  
Theol. p. 229.  
sec. 7.*

And (37) *Schulterus* alledgeth *Tertulian*, saying: *At euerie going forward, comming in, or going forth, we make the signe of the Crosse vpon the forehead.* And

(38) *In the  
Treatise of Ca-  
tholique Tra-  
ditions. p. 215.*

to include manie in one, wheras it is (38) confessed that the *Gracians* and *Abyssines* do bow their heads before the Crosse, a Protestant Writer sayth hereof, *It seemes that this is the greatest accusation which Protestants haue against the Churches of the East and Affrica, neuertheles &c. the ancient Dan-  
dours which destroyed the Pagans Idolatrie, haue approoued it, their Deuotion did lead them to it &c.*

The Primitiue Church then, no lesse then our present Roman, had euer the Crosse, and the Signe therof in special Estimation: Christians as then, not only signing their foreheades therewith, but also Consecrating their Sacraments, expelling diuels, Witchcrafts and the like: Yea as then the Crosse it self was specially worshiped, as also placed not only in priuate howses, but likewise in their publick assemblies. And many Miracles haue confessedly been wrought both by the Crosse it self, and the signe therof.

Now the Fathers disliked and acknowledged for the foresaid points, are: *S. Gregorie, Prudentius, Enagrinus, Eusebius, Paulinus, Austin, Hierome, the Emperour Constantine, Sozomene, Cyril, Photius, sedulius, Chrysostom, Propertius, Ephrem, Rufinus, Cyprian, Lactantius, and Tertulian, The Protestants producing and reproving them, are the Centurist, Peter Martyr, Oslander, Caluin, Hospinian, Danaus, Schulterus, Bale, Symondes, Hollinshed, Parkins, Abbots, Fox, Gualter, Trigge, Brightman, Parker, Bourges, Beard, Fulk and Couel.*

*It is confessed by Protestants, that the Fathers of the Primitive Church allowed and practised the Vow of Chastitie. And that they neuer allowed such as were once of the Clergie, afterwards to marry: or such as had bene twice married, to be admitted to Holie Orders without special Dispensation.*

## CHAPTER XVII.



Three special points concerning *vowes* are taught and practised by the Catholick Church. First, in general (1) that Vowes of things not commanded, but of Counsayle and perfection, are lawful, godlie, and commendable. Secondly, that (2) the vowe of Chastitie, is to be annexed to holie Orders, and so to be obserued by the Clergie. And that such as haue been twice married should not be admitted to holie Orders without special dispensation. Thirdly, that the vowe of (3) Monkes and other Religious concerning Chastitie, Pouertie, and Obedience, and their strick order of life are likewise lawful, holie and laudable.

Directly (4) contrarie to al which, is the Doctrine and practise of the Protestant Church, which first teacheth, that no vowe are to be made to the honour of God, but such as are of things already commanded. Secondly, that it is lawful for the Clergie or Ministerie euen after Orders taken to marry wiues. Thirdly, that the Vowes of al Religious Persons, with their manner of life, are impious, vaine, Superstitious, and not to be kept. Now how repugnant are our Moderne Libertines herein to the ancient Fathers, and wholly agreeable our present Roman, with the Primitive Church, let these few lines following, serue for fullest proof.

Like (5) *Osiander* numbring vp manie Catholick poynts of Faith wherwith he chargeth *S. Gregorie the Great*, to haue been foully and Popishly deluded, amongst the rest affirmeth, that he Sharply vrged the single life of the Ministers of the Church. *D. Morton* accordingly sayth hereof: (6) *The Apologists do truly obiect, that our Osiander nored S. Gregorie to haue been a vehement vrger of Single life of the Clergie.* And concerning such of the Clergie as were married before their Orders taken, *M. Symonds* (7) reprocureth him, for that, He decreed that the Clergie should not haue knowledge of their wives &c. *Carion* (8) reciting his feuerall pretended Catholick errours, repeateth his errour of Vowes and Single life.

But to leaue *S. Gregorie*, and to arise to *S. Augustin* & other ancient Fathers, I know (sayth (9) *Peter Martyr*) & declared no lesse to my Auditours in Oxford, that *Epiphanius* with manie others of the Fathers, erred in that they hold it a Sinne to break the Vow of virginie, & they do it to number it amongst the Apostolical Traditions. *Chemnitius* (10) in general confesseth saying: We are not ignorant that the Fathers allow the vowe of perpetual Chastite, & acknowledge them to be oblige-

(1) *Bellar. de Monachis.*

l. 1. c. 16.

(2) *Bellar. de Clericis.*

l. 1. c. 19.

(3) *Bellar. de Monach. l. 2.*

c. 20. &c.

(4) *Luth. l. de Vocis.*

*Mon. s. s. Calvin. Inst.*

l. 4. c. 13. &c. 12.

(5) *Cens. 6. p. 288.*

(6) *Proo.*

*Appeal. l. 1. sec. 32. p. 38.*

(7) *Vpon the Remel. p. 83.*

84. 85. 86.

(8) *Carion in Chron. l. 4.*

p. 567. 568.

(9) *de Vocis p. 524.*

(10) *Exam. part. 3. p. 41.*

40. 41.



(11) *De Ec-  
clesia Milis.*  
p. 80. *corie.* Inſomuch as he doth ſpecially recite and reiect in this behalf, the ſeueral ſayings of S. Baſil, S. Ambroſe, S. Chryſoſtome, S. Epiphanius, S. Auſtin, and

(12) *Contra*  
*Bellarm. 1.*  
*parte. altera*  
*parte p. 1011*  
S. Innocentius, And Iuſtus Molitor (11) reproceth the whole Council of Chalcedon, which was moſt famous and ancient, for that, *It forbade to Monks and Nunnas the uſe of Marriage.* In like ſort S. Auguſtin, and al the Fathers aſſembled with

(13) *Cent. 5.*  
*l. 1. c. 1. p. 20.*  
him in the Carthage Council, are reiecteſt by Danaus, (12) for that, ſayth he, they abuſed manifeſtly the Word of God, ſaying vpon the Apoſtles words: if anie widowes,

(14) *In his*  
*Def. p. 330*  
how young ſoener &c. haue vowed themſelues to God, leſt their Laical habit, and vnder the teſtimonie of the Biſhop & Church appeared in Religious weed, if after-

(15) *In his 2.*  
*Reply. parte.*  
wards they go to Secular mariage, they ſhal according to the Apoſtle haue damnation, becauſe they dared make voyd the vow of Chaſtitie which they made to God. And

*Bancroft in*  
*his Seruicy*  
Oſiander (13) for the ſame reſpect confeſſeth, and at large reprehendeth the forſayd Canon of the Carthage Council.

*Ec. c. p. 186.*  
Yea the Council of Nice, wherof D. Whitgiſt (14) ſayth: That notable

*Centurys*  
*Cent. 4. c. 9.*  
& famous Council of Nyce, which is of al wiſe and learned men reuerenced, eſteemed,

*col. 656. D.*  
and embraced next to the Scriptures themſelues; this ſo famous Council, did (as

*Fulk againſt*  
*Rhem Teſt*  
M. Carthwright, (15) and ſundrie other Proteſtant Writers acknowledge) af-

*in Math. 8.*  
*fol. 14.*  
firme and teach, that vnto thoſe that were choſen to the Miniſtrie vnmarried, it was not lawfull to take anie wiſe afterwards: only being married before entrance into the

Miniſtrie, it was lawfull for them to uſe the benefit of that (precedent) Marriage.

And Paphnurius, one of the Council ſheweth concerning Priests vnlawfulnes to marry after Priethood vnderaken, that not only this was before that Council,

but was alſo yet further, an ancient tradition of the Church, in which both himſelf

and the reſt of the Council Thus ſarre M. Carthwright. Luther (16) likewiſe

*Concil. parte.*  
*1. p. 91.*  
much diſgusted with the forſayd Council of Neece, reiecteth the ſame ſaying:

I do not acknowledge the holie Ghoſt in this Nicene Council, becauſe it forbiddeith

him who hath gelded himſelf to be made Prieth, and alſo commandeith the Clergie to

haue none dwelling with them, but their Mother, Siſter &c. Had the Holie Ghoſt no

other thing to do in Councils, but to bind his Miniſters to ſuch impoſed, dangerous, and

not neceſſarie Lawes?

(17) *Palma*  
*Chriſtina.*  
Friginillaus Gaunius (7) reprehendeth Socrates and Sozomene, for their

report of Paphnurius, ſaying: Socrates added this report raſhly of his owne deuſing

&c. With like falſhood did he wreſt the Saying of Paphnurius in the Nicene Council

&c. And Sozomene following after Socrates, followeth his explication in maintenance

of the doctrine of Diuels, condemned by Paul. 1. Tim. 4. And the Centurie-writers (18)

& D. Fulk (19) doe both of them confeſſe, that Paphnurius though he thought

that Priethood did not diſſolue Mariage contracted before Orders giuen,

yet he affirmed to the Nicene Council, that Thoſe who were made Priests before

they were married, ſhould not afterwards marry, alledging for this, *vetere Eccleſie*

*conſuetudinem,* the ancient Tradition of the Church.

In like ſort ſay our Puritans: (20) We muſt needs confeſſe, that not only this

ſel to decay long before the council of Neece &c. beſides manie other Corruptions which

were paſt ouer, yea and eſtabliſhed at that Council &c. Paphnurius alone was inſor-

ceded to ſtand vp againſt the whole Synod in the cauſe of the Mariage of Miniſters, which

norwithſtanding he &c. ſo defended, that he would not haue him that were a Miniſter

being vnmarried, ener after ſo be ioyned to a wiſe. Agreable hereunto ſayth D.

Moſton

Morton. (21) *The Council (of Neece) restrayneth them from marriage, who were unmarried when they entred into Orders.*

But to proceed, the *Magdeburgians* (22) confessing that the second Synod of Arles, being celebrated in the time of the Emperour, Constantin, and (Pope) Syluester, they repeat and dislike the Second Canon therof, which was, That no married man ought to be admitted to Priesthood, nisi fuerit promissa Conuersio, vnlesse his Conuersion, or leauing of his wife, was (first) promised. Yea they further (23) confesse that the ancient Council of Neocesarea decreed: That if a Priest should marry, he should be deposed from his Orders. But this prohibition of Priests Marriage was so general in the ancient Fathers, as that *Hospius* (24) acknowledgeth the same in *Siricius*, *Innocentius*, *Calixtus*, the second Council of Arles, the Council of Neocesarea. And *M. Parkins* (25) reprobeth for the same the Council of Ancyra, which was before the Nicene Council, as also *S. Hierom*, (26) *Siricius*, *Leo*, *Ambrose*, *Isidore*, *Arator* &c. *D. Field* (27) reiecteth likewise herein the Council of Eliberis, which was holden Twentie yeares before the Nicene Council. But *Ofander* (28) reprobeth the same in the Council of Neocesarea, in the second Council of Arles, in the Council of Eliberis, in the first Toletane Council, in the Council of Agatha, in the Fifth Council of Carthage, in the First Aransican Council, in the Councils called *Turonense*, and *Venetica*.

(21) *Proo. Appeal. p. 480.*  
(22) *Cens. 4. col. 704.*  
And see further *Crispinus* of the *Essaye* of the Church. p. 107.  
(23) *Cens. 4. col. 616.* And see col. 486. 303. 704. 2293.  
(24) *Hist. Sac. part 1. p. 132.*  
(25) *Volum. 2. p. 658.*  
(26) *Ibid. p. 661.*  
(27) *Of the Church l. 3. p. 475.*  
(28) *Cens. 4. p. 46.* in *Can. 1.* And see p. 193. 167. 45. 122. 156. 2298. 365. 466.

*Beza* (29) speaking of the times of *Cyprian*, *Austin* and *Chrysostom*, confesseth that, There was in vse the Inuocation of the dead, and the foolish opinion of single life, which shameful errours (sayth he) *Hierom* plainly defendeth. Yea *S. Hierom* preferring Single life before Marriage, is therefore censured by *Caluin* (30) to haue giuen a clear proof of a malignant & peruerse disposition. Again, (31) whilst the chiefest Doctours are wholly busied in extolling Virginity, forgetting man's frailtie, they neglect this Admonition of Paul, yea of Christ himself. But *Hierom* blinded I know not with what zeale, doth not only slide into such false opinions, but runneth headlong.

(29) *In nou. Test. in Pref. ad Principem Condensum.*  
(30) *Hermonia in Mat. 19. 11.*  
(31) *In 1. Cor. 7. 7. 9.*  
(32) *Comp. Duranum. 1. 7. p. 480.*  
More *Proo. App. p. 477.*  
(33) *Cens. 4. col. 467.*  
(34) *Cens. 3. col. 140.*  
Ch. 6. col. 176.

But because *D. Whitaker* (32) & *D. Morton* affirme, that *Siricius* (who liued about Anno 384) was the first that annexed perpetual Chastitie to the Ministers of the Word, I wil therefore search further into the times more ancient; And I find the *Centurists* (33) to acknowledge, that it is euident by the Fourth book of *Eusebius* of the life of *Constantin*, that there were before *Constantin* (who liued about sixtie yeares before *Siricius*) virgins & women continent, & that professed perpetual chastitie: Where also (say they) *Eusebius* affirmeth, that the Emperour *Constantin* did greatly approue that kind of discipline, Insonmuch as he often went vnto them. And *Socrates* testifyeth l. 1. c. 17. that *Helen* mother of *Constantin*, found at *Hierusalem* Virgins consecrated to God, whose profession she liked so much, that she made her selfe seruant vnto them. Yea the *Centurists* (34) further confesse, that *Cyprian* in his first book and 9. and 11. Epistles, declareth that among Christians there were Virgins consecrated vnto God, which would & could keep chastitie &c. And that, *Tertulian* in his booke of the cloathing of Virgins expressly mentioneth the vow of Chastitie. And that, It was decreed by *Cyprian* & his fellow Bishops, l. 1. ep. 11. that Virgins vowing chastitie ought not to dwell with men.

And whereas *Origen* in *Numer. hom. 23.* sayth: It is certaine that the continual Sacrifice

"Sacrifice is hindred to them who serue the necessities of wedlock, wherupon  
 "it seemeth to me, that he alone is to offer the continual Sacrifice who hath  
 "vowed himself to continual & perpetual Chastitie: This Saying is confessed  
 "& reiected, as being euidently against Priests Mariage by *Chemnitius*: (35) And  
 "so likewise in the same case is *S. Cyprian* (36) by *Schultetus*.

(31) *Exam.*  
*part. 3. p. 50.*  
*And see*

(36) *Med.*  
*Theol. p. 157.*

(37) *De*  
*votis. p. 490*  
*(38) In*  
*Probl. p. 191.*

"But before them liued *S. Clement*, of whose time *Peter Martyr* (37) writ-  
 "teth: I confesse there were in the time of *Clement* Professions and vowes of  
 "Chastitie &c. And *M. Parkins* (38) acknowledgeth that, In the foresayd  
 "Ages, promises of Continencie were accustomed to be made publicly in the  
 "Church: For in the yeare of Christ One hundred seauentie, *Clement Alex. l.*  
 "3. *Sermon*, sayth &c. In like sort *Hospinian*, (39) I wil grant that in the time of  
 "(38) In  
 "this *Clement*, that is, about the yeare of Christ, One hundred seauentie five,  
 "there were Professions & vowes of Virginitie or continencie & single life.

(39) *De ori-*  
*gine Mona-*  
*chetus f. 104*

(40) *Cent. 2*  
*c. 4. col. 64.*

"But before *Clement* liued, *S. Ignatius* Scholler to *S. Iohn* the Euangelist,  
 "about the yeare One hundred and nine, of whose time the *Centurists* (40)  
 "say: It appeareth by the Epistles of *Ignatius*, that euen then men began some-  
 "what more earnestly to loue and reuerence the desire of Virginitie, for in the  
 "Epistle ad *Antiochenes* he sayth, *Virgines videant cunctis consecrari*, Let  
 "Virgins see (or remember) to whom they haue consecrated themselves.

(41) *Cent. 1.*  
*l. 3. c. 23.*  
*p. 111.*

(42) *Cent. 2*  
*e. 10. col. 167.*

(43) *Cent.*  
*2. p. 65.*

(44) *Med.*  
*Theol.*  
*p. 450.*

"And wheras, in his Epistle ad *Tarceses*, he aduifeth thus, Honour yet those  
 "who are Virgins (*Sicut Sacras Christi*) as the Sacred (or consecrated) to Christ,  
 "and reuerence the chaste widowes, *Sicut Sacramentum Dei*, as the vestrice (or Tem-  
 "ple) of God: This his Saying is reprobued (41) by *Osiandey*, And the *Centurists*  
 "(42) charge him, that he speaketh in commodiously of Virginitie and that his  
 "foresayd Sayings (43) were an occasion, and opened the way to those things,  
 "which afterwards were therupon founded, concerning Cloysters, Vowes  
 "&c. *Shultetus* (44) alledgeth, *Ignatius* writing ad *Philippenses*, I salute the Col-  
 "ledge of Virgins; wherupon he immediatly inferreth: Were there then in  
 "that floure of the Church, Virgins which professed perpetual Chastitie and  
 "Continencie? There were truly &c. sayth he. *D. Morton* also acknowledgeth  
 "that, (45) we find that the Age next abutting vpon the Apostles time, did  
 "practise a perpetual vow of virginitie, which being guarded with a iust mo-  
 "deration, may be iudged both commendable and conuenient.

(45) *Proo*  
*Appal.*  
*l. 1. p. 88.*

"But to passe from the Schollers to the Maisters themselves, to wit, the  
 "blessed Apostles; *Luther* (46) inferreth this Doctrine from the example of *S.*  
 "*Paul* himself, saying: *Dicendum est* &c. It is to be sayd, that either *Pauls* wife  
 "dyed, or that she was dismissed from him by her owne assent, that he might  
 "not carry her about with him, & so in matrimonie to haue liued a single life,  
 "as he seemeth to shew in the 9. Chapter: howsoeuer whether his wife dyed,  
 "or he left her for the Gospel of his owne accord, it is certaine that then he  
 "liued as a widower, who before was married.

(46) *Tom. 5.*  
*Witcomb.*  
*fol. 108.*

(47) *De*  
*Calphara &*  
*votis. p. 54*

(48) *Against*  
*Rhym Test.*  
*in 1. Tim. 5.*  
*fol. 381.*

"*Peter Martyr* (47) acknowledgeth, that *S. Ambrose* and *Epiphanius* deriue  
 "professed chastitie from the Institution of *S. Paul*. And *D. Fulk* (48) *Danans*  
 "and *Georgius Maior* doe al of them grant, that by the first faith (mentioned 1.  
 "Tim. 5. 11, 12) most of the ancient Fathers, do expound the vow or promise  
 "of Continencie.

"*Hamelmannus* (49) auoucheth that, after the death of *Iohn* the Apostle  
 "(who

Who by the Fathers is much commended and esteemed for his Virginitie, presently began revolting from the Faith &c. forbidding of Mariages, and meates, vowes, single life &c. D. Fulk speaking of our B. Ladies vowing Chastitie, opposeth himself to S. Austin & S. Gregorie Nyssen therein saying: (50) Though S. Austin gather she vowed Virginitie, yet it followeth not &c. And although Gregorie Nyssen be of Austins opinion &c. But D. Fulk's *Non sequitur*, wil neuer counterpoise the contrarie Collection of so worthie Fathers.

But to speake of the ancientest Ages and Fathers in general, Peter Martyr (53) thinketh that, forthwith after the Apostles times too much was attributed to single life. And Caluin (54) speaking hereof, sayth: This say they was obserued from furthest memorie, that those who would dedicate themselves wholly to the Lord, should bind themselves to the vow of continencie: I confesse this custome was anciently receaued, but I do not grant that Age to be free from al vice. Inlike sort answereth M. Weston (55) saying: But the Fathers are not for vs, what then? Is nothing true that cannot be confirmed by their testimonies &c. Indeed it is one of the blemishes of the ancient Writers, that they were too highly conceited of single life &c. Therefore it is not to be looked for, that Antiquitie should afford vs (Protestants) anie testimonie herein against the practise and iudgement of those dayes.

And, whereas Bellarmine to this purpose, produceth manie Sayings of the ancient Fathers, Danæus (56) his best answer thereto is, that those Fathers thought so, being blinded with the cloud and enchantment of that error of the lawful Vow of perpetual continencie. So likewise M. Iewel (57) speaking concerning the Fathers opinion against Mariage of Priests, sayth, Here I grant Mr. Harding is like to find some good aduantage, as hauing vndoubtedly a great number of holie Fathers on his side. Adde lastly that the Fathers herein were so firme and constant, as that D. Fulk (58) acknowledgeth that Iovinian was condemned by them, for that among other things, He taught that such as could not conayne, though they had vowed virginitie should neuerthelesse be marryed. So euident & confessed it is, that the vowes of Chastitie and the single life of the Clergie was allowed and practised in the purest times of the Primitive Church.

Now whereas it is a Law decreed and obserued by the Roman Church, that *Bigamus*, or he that hath been twice marryed, is not to be admitted to holie Orders without special dispensation therein: M. Bale (59) acknowledgeth, that, S. Gregorie the Great, prohibited that he that was *Bigamus*, should be made Priest. And D. Fulk (60) granteth that, He who had had two wiues could not be a Priest in Hieroms time. And the Centurists (61) speaking of that Fourth Age, affirme that it was decreed, that ordination to Priesthood should not be bestowed of those who were *Bigams*. But Bera (62) reprehendeth herein ancient Origen saying: Origen were ancient then al Counsellors, excepting that of the Apostles, writeth (in Luc. bom. 17) that not only fornication, but also Mariage doth hinder from Ecclesiastical dignities, to wit, second Mariage &c. But here I affirme that Origen is to be altogether reiected, as contradicting the doctrine of the Apostles. Yea he further (63) sayth of *Bigamie*, in the case of widowes. If any that oppose to me the authority of certain Fathers, I appeal to the Word of God. For which his appeale

„Danæus. 86.  
„Bellarm. 1.  
„paris alcora  
„parre. p. 1811  
„Major in ep.  
„1. ad Tim. in  
„2. 5 fol. 249.  
„(49) De  
„Traditioni.  
„Ius Apost.  
„o. 460 and  
„see col. 254.  
„And Bug-  
„chagius 10.  
„Ienam c. 3.  
„(50) Ag.  
„Bern. 1. 1.  
„in Luc. 1.  
„sec. 13.  
„(51) De Ca-  
„elib & uois  
„p. 477.  
„(54) In his.  
„4. c. 13.  
„sec. 17.  
„(5) In his  
„Def. of M.  
„Perkins.  
„p. 491.  
„(56) In 1.  
„paris a 1.  
„perre. p.  
„1034  
„(57) In his  
„Def. of the  
„Apol. p. 164.  
„(58) In his  
„Answer to  
„a counterf.  
„Cath. p. 45.

„(59) In Aff.  
„Rom. p. 44.  
„45. 46. 47.  
„(60) In his  
„Resensue  
„gainst  
„Brislow &c.  
„p. 164.  
„(61) Cent. 4.  
„col. 847 And  
„see col. 303.  
„877. 1293.  
„And see  
„Cent. 3. col.  
„81. 86. &  
„Carthari. in



in his Re-  
ply. part. 1.  
p. 509.  
(62) De Po-  
liz p. 211.  
(63) In nor-  
Teß. in 1.  
Tim 5. 9.  
p. 331.  
(64) In his  
Summary p.  
220.  
(65) Cent 3.  
col. 85. 86.

he is reprov'd by (64) D. Bancroft. And the *Centurists* (65) doe alledge both *Tertullian* and *Origen*, against *Bigamie* in the Clergie.

The Particulars then concerning Vowes thus confessedly taught by the Fathers of the Primitive Church are, First, that Vowes of things not cōmanded, but indifferent, as of perpetual *Chastitie*, are lawfull & commendable. Secondly, that though for some time as then it was permitted, that such as were marryed before their taking of holie Orders, should continue and live with their wiues in the state of wedlocke: yet was the same afterwards, euen during the precinct of those purest times prohibited and disallowed: But neuer in anie time, or by anie Father was it allowed to the Clergie to contract Mariage after Orders taken; a thing now so ordinarie with our Protestant Ministers. Thirdly, it was neuer suffred, that those who were *Bigami* or twice marryed, should afterwards be admitted to holie Orders without particular dispensation therein. Now the Fathers produced & reprov'd by Protestants for these forsayd Catholick Articles, are *S. Gregorie*, *Austin*, *Ambrose*, *Hierom*, *Leo*, *Innocentius*, *Chrysostom*, *Epiphanius*, *Siricius*, *Socrates*, *Sozomene*, *Eusebius*, *Basil*, *Cyprian*, *Nysse*, *Origen*, *Tertullian*, *Clement*, *Ignatius*, *S. Paule* the Apostle, with the *B. Virgin Marie* & *S. Pauls* widowes. As likewise the *Councils* of *Neece*, of *Arles*, of *Neocesarea*, of *Eliberis*, of *Toledo*, of *Carthage*, and several others.

The Protestants accusing the forsayd Fathers are, *Luther*, the *Centurists*, *Carian*, *Chemnitius*, *Molitor*, *Daneus*, *Osiander*, *Gannius*, *Crispinus*, *Hosius*, *Beza*, *Schulterus*, *Peter Martyr*, *Maier*, *Hamelmannus*, *Caluin*, *Symondes*, *Bale*, *Humfrey*, *Carthwright*, *Fulk*, *Bancroft*, *Wotton*, *Parkins*, *Morton*, *Field*, *Whitaker*, and *W.L.*

It is confessed by Protestants that the Fathers of the Primitive Church, allowed and practised the Religious State of Monastical life: And that manie Christians of those purest times both men and women, did strictly obserue & professe the same.

## CHAPTER XVIII.



VT now to come to that which to our Protestants is most hateful and displeasing, as being most repugnant to their new Euangelical libertie and licentiousnes of life, to wit, the holie, austere, and Monastical life of Religious men & women, practised & approved by the primitive Church. And first to begin

with *S. Gregorie*, *D. Humfrey* hauing recited manie particulars of our Catholick Faith, wherewith he chargeth him and *S. Austin*, at length concludeth thus: (1) These hath *Augustin* the great Monk taught by *Gregorie* the Monk, brought to the English: yea *S. Gregorie* was so deuoted to the State of Monachisme, as that *M. Bale* thus accorderh of him: (2) *Gregorie* the Great, of all the Roman *Papists*, the most excellent in life and learning &c. altered the houses of his Parents into Monasteries

(1) *Iesuis*.  
part. 2. p. 21  
S. P. 5. 6  
627.  
(2) In *Act*  
Rom *Pontif*.  
p. 44

*Monasteries &c. built six Monasteries, and Commanded ( which Command is still in force and obserued in Catholick Countries) that women should not enter the Cloysters of Monks, nor Monks the houses of Nunnes. And according to Carion* (3) *In Chr. l. 4. p. 567. 568.*

*D. Morton* (4) *auoucheth that, Monachisme is a State of life greatly commended by S. Gregorie, who had been himself a Monk. Yea he sayth further of ancient* (4) *Proo. Appeal l. 4. sec. 37 p. 46. (1) Ibid. l. 2. p. 89.*

*Votaries, (5) or Religious women, that, The Apostle required in his widowes, the age of threescore yeares, and often times would not admit Virgins vnder Twentie five yeares old, nor veyled Nunnes til fortie; for which he citeth the Third Carthage Councel holden about Anno 398, and the Councils Agathense & Casaragustanum assembled in the Fifth Century : So supposing that the widowes spoken of by S. Paul, had vowed Chastitie or single life, & that in the Fourth and Fifth Centurie after Christ, there were in the Church vowed and veyled Nunnes.*

*But to arise yet higher, M. Carthwright* (6) *confesseth, that Rufine, Theodoret, Sozomene, Socrates &c. do mention Monks almost in euery page. And the Centurists; (7) speaking of the Age wherein Constantin liued, acknowledge that there were Monks throughout Syria, Palestina, Bithinia, & other places of Asia. Also throughout Africa (8) and Europe : (9) Infomuch that they begin a special (10) Tract, the Title wherof is; Monks throughout Syria, Palestina, Bithinia, & other partes of Asia vnder Constantin the Great. As also another (11) Tract, the Title wherof is, The African Monks throughout Aegypt vnder Constantin the Great. Other Protestants acknowledge, that, (12) About the end of this period ( which continued vntil Constantin ) the lone of Solitude and Monkerie, the abstinence from Marriage, and from certaine meates on particular dayes, many Feasts and other seeds of Superstition after succeeding, took a maruailous roor: So the commencement of Prayer for the dead, and Sacrifice of the Masse did discover themselves &c.*

*But the Centurists hauing alledged a long place of S. Basil in prayse of Monastical life, they add this Censure: (13) Al which words ( of S. Basil ) are both besides and contrarie to holie Scripture. As also, S. Ambrose doth pronounce too too insolently of the merits of Virgins. And whereas Ephrem sayd, That al pious people shal come merrily in the day of Iudgement before the face of Christ : but especially Monks, & other such as haue liued in desert in chastitie, labour, watchings, fastings and the like; these words are so distastful to Protestants, that the Magdeburgians say therof: What can be spoken more monstrously against the merit of Christ? The Centurists (14) likewise confesse, that these Monks had Monasteries to dwell in: And they make (15) a special Title: Of the Monasteries of Virgins : wherof also mention is made by (16) Ofsander.*

*In these Monasteries, one was appoynted for Superiour ouer the rest : So Ofsander (17) acknowledgeth, that, Paula was Gouvernasse, or Abbess of their Monasteries which were of Virgins. And the Centurists giue like instance of Publia, a most noble woman, who was Mistresse of the companie of Virgins, who professed chastitie.*

*There were vsed at those times a special Consecration of Monasteries, and Monks, and Nunnes : Infomuch as the Centurie-writers (19) haue a particular Title, De consecratione Monachi, of Consecration of a Monke. And else*

(3) *In Chr. l. 4. p. 567. 568.*

(4) *Proo. Appeal l. 4. sec. 37 p. 46. (1) Ibid. l. 2. p. 89.*

(6) *In Whigustia Def. p. 144.*

(7) *Cent. 4. c. 10 col. 1294.*

(8) *Cent. 4. col. 1036.*

(9) *Ibid. col. 1331.*

(10) *Cent. 4. col. 1194.*

(11) *Ibid. col. 1306.*

(12) *In the brief Discourse of the Churches Estate annexed to*

*Crispinus of the Estate of the Church.*

*And see his sequel in Relig. p. 19. 136.*

(13) *Cent. 4. p. 300. 301.*

(14) *Cent. 4. c. 6. col. 464.*

(15) *Cent. 4. col. 467. 479.*

(16) *Cent. 4. p. 507. 503.*

(17) *Cent. 4. p. 503. And see the Centurie-writers (19) haue a particular Title, De consecratione Monachi, of Consecration of a Monke. And else*

*where*

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where (20) in playne termes they mention Consecration of Virgins. And where  
 4. col. 1335. was the Council of Chalcedon Can. 24. sayth, wee decree that such Monasteries as  
 (18) Cent. 4. are once Consecrated with the allowance of their Bishop, shall remaine so perpetual &c.  
 col. 125. neither after shall be vsed for secular houses: this Council is mentioned and com-  
 (19) Cent. 4. mended by the Centurists. (21) But Hamelmamm (22) & D. Regnolds (23)  
 col. 466. doe mention & reprove in S. Dionysius the Aceopagite, Consecration of Monks.  
 (20) Cent. 4. These Monks and Nunnnes vsed a Religious habit, different from that of  
 col. 865. 869 874. Secular people: For the Magdeburgians (24) doe affirme, that in the Fourth  
 (21) Cent. 4. Age, they vsed a certaine Coner for the head, which they call the Cowle, which is,  
 col. 815. 667. 515. vsed at this day. And, (29) It may be obserued (say they) out of the same booke,  
 (22) De Traditionibus Apostol. fore the Alia upon Easter day, in presence of the solempne assemblie, Candles being light-  
 col. 707. ed &c. But now to touch their professed Poutertie and Austeritie of life, the  
 743. Centurists (26) speaking of the Monks which liued in the Fourth Age, plainly  
 (21) In his acknowledge that, It is euident that those who were to professe Monastical life, did  
 conf. p. 488. first distribute their goods. Basil sayth, It behooueth a Monk before all things to em-  
 (24) Cent. 4. brace that kind of life, that he possesse nothing. And as concerning their diet,  
 col. 472. they likewise grant, (27) That some abstaine from fowle, vsing egges & fish; others  
 (25) Cent. 4. abstaine from fish, and eate cheese; others do not take cheese: and yet there are others  
 col. 468. 867. 874. who abstaine from bread: As also, (28) that some liue with bread, pulse, & hearbe,  
 879 And see which are boyled only with Salt. In like sort they (29) acknowledge, that, Manie  
 Hospit. de Origine Monach. sleep vpon the ground, others go barefoot, & weare Sackcloth secretly vpon their  
 fol. 111. bodies: Yea they mention (30) their going barefoot out of Nazianzen. And  
 (26) Cent. 4. M. Willel (31) maketh a special Tract against the austeritie of those ancient  
 4. col. 301. times, saying: The solitarie life of Exemtes in flying the comfortable socie-  
 (27) Cent. 4. tie of men, and the rigorous manner in the vnnatural chastising of their bo-  
 4. col. 474. dies, is contrarie to the rule of the Gospel. And againe: That cruel and  
 4. 471. inhumane kind of chastising their bodies, by fasting and other discipline,  
 (28) Cent. 4. is vtterly vnlawful. And afterwards he there reproveth S. Basil & S. Grego-  
 col. 475. rie Nazianzene, for plucking downe themselues by immoderate fasting. Yea  
 (29) Cent. 4. the Austeritie and sanctitie of the ancient Monks were such, that Luther  
 col. 474. sayth therof: (32) If the Papacie had the same holines and austeritie of  
 (30) Cent. 4. life, which it had in the time of the ancient Fathers, Hierom, Ambrose, Austin  
 col. 465. &c others &c. what could we do now against the Papacie by our Doctrine  
 (31) Synops. Cons 6 q. 6. (of only Faith? Calvin (33) much disliketh the immoderat austeritie of the Ancient  
 part. i. p. 258. austeritie, saying: In which respect the immoderat austeritie of the Ancient  
 (32) Upon the Epistle to the Galas. (Fathers) can no wayes be excused, which both altogether dissented from  
 Engl. inc. i. the rules of our Lord, and also is verie dangerous. And agayne, (34) Little  
 vers 30. do those things moue me which euery where occurre in the writings of the  
 fol. 220. old (Fathers) concerning Satisfaction, for I see some of them, yea I wil  
 (33) Instit. l. 2. c. 12. speake plainly, almost al whose bookes are extant, either herein to haue  
 ff. 8. been deceaued, or els to haue spoken ouer sharply and roughly.  
 (34) Instit. l. 3. c. 4. And to giue example in some few; Ofiander (35) speaking of S. Antonie;  
 sec. 18. who liued in Constantins time, much reprehendeth him in these words:  
 (35) Cent. 4. When in a certain Sermon (Antonine) had heard that saying of Christ re-  
 p. 99. peated, If thou wilt be perfect, goe and sell al which thou hast, and giue vnto the

the poore, or follow me, This Saying he impertinently applied to himself, selling those things which he had by inheritance &c. choosing a Solitary life. And being about thirtie five yeares old, he went into the desert that there he might lead a more strict life. His meate was only bread & Salt, his drink water, his time of dinner Sun-setting, whereas often he fasted two dayes or more together, he watched whole nights in prayer &c. His Garment inwardly was hairecloth &c. Therfore (sayth Osiander) the life of Antonie wanted not much Superstition. And againe, (36) that Antonie was the first beginner of Monastical life in Aegipt, that he punished his bodie ouer much, & such like, they are to be numbred amongst the stubble, wherof Paul speaketh. In like sort sayth D. Beard: (37) The first Hermite was one Antonie, who lived thre hundred yeares after Christ, who taught others that State of life.

(36) Ibid p. 103.  
(37) Retrar. iue from Rom. Relig. p. 375.  
(38) Cent. 4. p. 100.

And as concerning S. Antonie's house or Celle, Osiander (38) likewise confesseth, that it was Seated vpon a high mountaine &c. and that the Square therof was no larger then a man might lay himself downe to sleep. And as for his bed, he vsed a matre spread vpon the ground, and often the ground itself.

Like instance may be giuen in S. Symeon, whose great austeritie reported by Theodoret, the Protestant Iunius (39) reprehendeth, tearing him, Melancholie, ignorant and superstitious Symeon, and condemning his miraculous fast of Fortie dayes for counterfeit &c. his daily continued prayer at the pillar for battalogie &c. his miracles for magical, &c. And his Prophecying as done by human Iudgement, or suggestion from the Diuel. What now could Lucian, or Porphyrie vtter more prophanely? And yet the like is affirmed of this holie Symeon by Hospinian. (40) But now to come to the vowed Chastitie of Monkes & Nunnes of those ancient times: Whereas it is decreed in the Council of Chalcedon. Can. 15. that, If anie Virgin or Monk shal dedicate themselues to God, it is not lawful for them to marry: This so famous a Council, is reprehended for this verie Decree by D. Whitaker, (41) Osiander, & Iustus Molitor. The Centurie-writers (42) acknowledge that, Ruffine l. 2. c. 9. declareth, that Basil built Monasteries in the Cities of Pontus, and ordained that Virgins should vow Chastitie: And concerning the virgins of Europe, they confesse in the same place that, Ambrose telleth that the vow of Virginitie was common with that sexe.

(39) Animaduerfiones ad contro- uersiam 3. de Membria Eccl. p. 611.  
(40) De Monach. f. 24.  
(41) Contro- uersia 3. p. 62. Osiander. Cent. 5. l. 3. c. 13. p. 556.  
(42) Iustus Molitor de Eccl. Milit. p. 80.  
(43) Cent. 4. col. 467.  
And see col. 706.  
483. 847.  
301. And Cent. 3. col. 240.  
(44) Cent. 4. col. 493.  
And see col. 1445.  
491.  
(45) Of the Estate of the Church. ep. 31. 132.

Yea such was the Sanctitie of the Religious of those times, that it is confessed, that they shined with the gifts of miracles: The Centurists (43) say: There were amongst the Monks and Ermites in this (Fourth) Age, men who were famous with the gift of Miracles, as Antonie and his Disciples, Macharius, Isidorus, Heraclius, &c. And such was the holie conceipt of the ancient Fathers concerning the perfection of Monastical life, that they doubted not to condemne Vigilantius and others of error for impugning the same: For thus, by the confession of Crispinus, (44) writeth S. Hierom against, Vigilantius: In that thou afflickest those to doe better, who vse their goods, and by litle & litle distribute the fruits of their possessions to the poore, then those who selling their possessions giue al at once; the answer shal be giuen, not from me, but from our Lord; If thou wilt be perfect, goe and sel al things which thou hast, and giue to the poore, & come follow me. He speaketh to him who wil be perfect &c. That degree which thou prayest is

Th. the



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- .. the Second and Third, which also wee allow, whilst wee know the first to  
 .. be preferred before the second and Third. Neither are Monks to be re-  
 .. rified by thee from their deuotion, with they viperous tongue, and cruel  
 .. biting, of whom thou arguest and sayest. If al shal shut themselves vp, and  
 .. be in the desertes, who shal frequene the Churches?

These premises supposed and obserued, it is no maruaille though M. Carib  
 Wright (45) affirme, that Monks are Antichristian, notwithstanding their anciencie.  
 And that, (45) Hieroms Monks, Hermites, and Anchorets were at that time verie  
 grosse. As also though (47) Calvin say, I doe not dissemble, that in that ancient forme  
 (of Monachisme) which Augustin commendeth, there is something which little pleas-  
 seth me. And yet this notwithstanding Bez (48) speaking of the times of  
 Cyprian, Augustin & Chrysostom, acknowledgeth that the Christians as then,  
 Admired the Monks of Aegipt and Syria &c. as if they were Angels. And such  
 was the Emperour Constantins opinion of S. Anthony his sanctitie, that Cris-  
 pinus (49) confesseth, that Antonie being in Aegipt in the wilderness, Constantine  
 wrote to him, for to pray to God for him & his children. Adde hereunto, that Chenni-  
 tines reproueth the Fathers for referring Monastical profession to Apostolick  
 (50) Institution.

To touch now the Monastical life of the ancient beleeuing Iewes, (1) Hospi-  
 tian reporteth, that S. Hierom maketh the sonnes of the Prophets, the Monks of the  
 Old Testament, for in his Epistle to Rusticus he sayth: The sonnes of the Prophets, whom  
 wee read were Monks in the old Testament, built for themselves Cottages neer the River  
 of Iordan; & leaving the Cities did feed upon barlie bread & wild herbes. And in his  
 Epistle to Paulinus speaking of Monks, he sayth, our guides the sonnes of the Prophets  
 were dwelled in fields and Desertes, & made themselves Tabernacles neer the river tor-  
 den. And againe (52) S. Ambrose in his booke of Virgins, writeth that the Iewes kept  
 certain Virgins in the Temple of Hierusalem &c. But Ambrose I thinke had this (sayth  
 Hospitian) from the 2. booke of Machabees and 3. Chapter, where mention is made of  
 Virgins that vp together, but these booke of Machabees are not to be beleued So not  
 being able otherwise to deny this ancient Monachisme in the Iewes, but by  
 reiecting the booke of Machabees for not Canonick.

In like sort concerning the Pharisees, wherof S. Paul affirmeth himself to  
 haue been one, (53) teaching it, The most pure sect of the (Iewes) Religion, or as  
 Protestants translate the most strait sect &c. (54) These Pharisees (sayth M. Hal)  
 were a Fraternitie or Colledge of extraordinarie Deuotion, whose Rule was Tradition,  
 whose practise voluntarie Penitentie, and who according to D. Beard beleued (55)  
 Freewill, Innocation of Angels, & Saints, and Merit of good works.

The Nazarites also (wherof though some were but temporarie, yet others  
 according to M. Parkins were (56) perpetual) were so agreeable to our Mo-  
 nastical & Religious life, that Bullinger writeth thus of them. (57) Because  
 they should more freely attend vpon God, they did of their owne accord take vpon them  
 a more strict trade of life then the common people vsed: And so were (58) consecrated  
 to the Lord by a certain peculiar kind of living. To the same effect writeth D.  
 Beard, (59) As touching their Friars and Anchorets, how like are they to the Naza-  
 rites of the Law: the Nazarites might not drink wine nor strong drink; no more may di-  
 uiners of the Religious Shanelings by the Rules of their Order. They were tyed by a vow  
 which they might not breake without sinne; for these at their first entrance into their  
 Cloysters and Cels &c. They might not meddle with worldlie affaires, during the time

(45) In his  
2. Reply.  
part. 1. p.  
502.

(46) Ibid.  
p. 510.

(47) In his  
l. 4 c. 13.  
sec. 16.

(48) In his  
nou Test. in  
prefat. ad  
Principem  
Constantem.

(49) Of the  
Estate of the  
Church. p.  
106. And  
for Cent. 4.  
col. 470.

(50) Exam.  
part. 1. p. 54

(51) De ori-  
gine Mon-  
achatus f. 10.

(52) Ibid.  
fol. 11.

(53) Act  
Ap. 26. 5.

(54) Pha-  
risaisme.  
p. 15.

(55) Reza-  
sionem  
Romish. Rel.  
p. 80.

(56) Vpon  
the Hebr. c.  
11. p. 501.  
And in his  
in Aith-  
aturs.  
p. 26.

(57) De 1.  
f. 4. v. 100.

(58) Ibid.  
p. 101.

of their separation: no more, may some of these Romish Voraries, &c. And yet he confesseth further of the Nazarites, that, They were true worshipers of God, and their Order was Gods ordinance. Yea the Scriptures themselves do, (60) relate their peculiar Consecration to God, their Vow, their Abstinence from wine, and other such Circumstances belonging thereunto.

And as concerning certaine of the Iewes, called the Essenes, Iosephus writeth thus of them (61) The righteousness of the Essenes is marvellous &c. They enjoy their riches in common &c. And in this course above foure thousand men do live, having neither wives nor servants &c. They (62) are Iewes by nation, and do observe continencie, avoid Marriage, are contempters of riches, and enjoy things in common, none being richer than other. And before any be admitted amongst them, Trial is had of his continencie, and his other manners are for two yeares proved, or then he is taken into the Companie M. Hal. acknowledgeth these Essenes, affirming that there were of them (63) both Collegial & Eremitical. And (64) I deny not (sayth Hospinian) the Insistie, or rather Superstitions of these Essenes to have crept into the Church as a certain gangrene; of their single life & Virginitie no man may doubt. Beard testifieth, that the Iewes (65) had those that professed a Monastical and single life, which were called Essenes, from the Greek word οἰοι, that is, Saints or holie men, as some suppose &c. And those as Iosephus & Philo testify, professed Continencie from Marriage, communitie in goods, and abstinence from meates &c. And do note the Romanists imitate them in the same kind &c. Let then the Jewish Essenes, & the Romish Monks walk together &c.

(59) Recra-  
sine from  
Rom. Relig.  
p. 70. 71.  
(60) Numk.  
c. 6.  
(61) Anni-  
quis. Ind. l.  
18. c. 2.  
(62) De  
Bello Ind.  
l. 2. c. 7.  
(63) Pha-  
ris. p. 15.  
(64) Parkins in  
Hebr. c. 11.  
p. 501.  
(65) D. Ori-  
gine Mon. f.  
29. & p. 5. 6. 7. 8.  
(63) Re-  
tract. from  
Rom. Relig.  
p. 81. 82.

Philo also living in the Apostles times mentioneth those who then forsoke their goods did dwell without the walles, loving solitarie &c. He mentioneth likewise their Monasteries, where being solitarie they studied the mysteries of holie life, as also their (67) extraordinarie fasting from meate. Al which is so certaine that the Centurist. (68) & D. Reynolds do acknowledge the same, and can only evade the force thereof by affirming, that it was Iewish, and the Professours thereof Iewes, directly contrarie to S. Hierome (69) & Euclius who think they were Christian Professours.

Lastly S. Iohn Baptist did in manie things (70) prepare the way to our Christian Doctrine, so amongst others, by his kind of Monastical Conversion: his abode to such purpose being in (71) the Desert, his (72) Rayment of Camels haire: his (73) Girdle of (a beasts) skine about his loynes: And his abstinence extraordinary from meates, other then (74) Locusts and wild honie. In respect whereof it is sayd of him that, (75) He came neither eating nor drinking: Yea it was prophecyed of him by an Angel that he should (76) Neither drink wine, nor strong drink. Al which his austerities and stricter Course of life, are thus specially describ'd by the holie Euangelists to his greatest Commendation. Yea in these regards the ancient Father tearming him (77) The Prince (or beginner) of Monastical life, they are therefore reproved by (78) the Centurists, by D. Fulk, Hospinian, Oslander & M. Parkins.

Thus then we see, that the Religious of these dayes, have taken their Institute and manner of life from their worthiest Predecessours of the Primitive Church, First who no lesse then now, did confessedly build Monasteries both for men and women. Secondly, which also they specially consecrated or halowed. Thirdly, the Monks and Nunnes wearing a distinct habit from Secular people.

(66) De vita  
Contempl.  
(67) Apud  
Euseb. hist.  
l. 2. c. 16.  
(68) Cent. 1.  
l. 2. col. 18.  
(69) Rayn. in his  
Conf. p. 488.  
(70) De  
S.ript. Eccl.  
verbo Philo.  
Euseb. hist.  
l. 2. c. 16.  
(71) Marc.  
1. 2.  
(72) Math.  
3. 1. & 11. 7.  
(73) Marc. 1. 4.  
Luc. 3. 4.  
(74) Math.  
3. 4.  
(75) Marc. 1. 6.  
73) Marc. 3. 4.  
Mar. 1. 6.  
(76) Marc. 3. 4.  
(77) Math.  
11. 18.  
(78) Luc. 1.  
25.

(77) *Chryf.*  
*hom. 1. in*  
*Marc. &*  
*hom de lo.*  
*Bapt. Hier.*  
*ad Enſeb.*  
*de virg.*  
*Servanda.*  
*Sozom. liſt.*  
*l. 1. c. 12.*  
*Caſt. col.*  
*18. c. 5.*  
 (78) *Cent.*  
*5. col. 711.*  
*Fulk. ag.*  
*Diſ. of ſibe*  
*cent. p. 82.*  
*Hospin de*  
*Origine Mo-*  
*nach. l. 2 f.*  
*17. Oſiand.*  
*cent. 3 p. 84.*  
*Park. in*  
*Problema*  
 p. 215.

people. Fourthly, vſing extraordinarie *Auſteritie* in their Apparel, Diet, Bed, and the like: Examples wherof are acknowledged in *S. Antonie & S. Symeon*. Fifthly, they likewise vowed *Chaſtite* the violating wherof was holden most ſinful, & puniſhable. Sixtly, yea ſuch was their Sanctitie, that they coſeſſedly ſhined with the Guifts of *Miracles*. Seauenthy, and ſo highly were they reuerenced in theſe beſt times, that their *Impugners* and deſpiſers were condemned by the Fathers for wicked Hereticks. Eightly, addē hereunto, that ſundrie truly beleeuing *Iewes* both before & ſince Chriſt did likewise practice a kind of Monastiſtical life, and were therfore as it were the Prototypon of our future Religious.

Now the Fathers cited and reiectē by Proteſtants for the foreſayd poynts, are, *S. Gregorie, Auguſtin, Ambroſe, Hieroni, Ruſſine, Theodore, Sozomen, Socrates, the Fathers of the Council of Chalcedon, Baſil, Nazianzene, Antonie, Symeon, Mſcarius*, and the ancient beleeuing *Iewes*. The Proteſtants ſummoning them are *Luther, Caluin, the Centuriſts, Carion, Oſiander, Hamelmannus, Hoſpinian, Lunius, Molitor, Criſpinus, Beza, Chemnitius, Bale, Humfrey, Carthwright, Reynolds, Willer, Hal, Parkins, Morton, Beard, and Whitaker.*

It is acknowledged by Proteſtants, that the Fathers of the Primitive Church allowed and practiſed preſcribed faſts, and Abſtinance from certain meates, vpon dayes and times appointed: holding the ſame to be obligatorie vnder ſinne. Condemning alſo our Puritan Sabbath faſts.

## CHAPTER XIX.

(1) *Bellar. de*  
*bonis operi-*  
*bus in Pa-*  
*ſion. l. 2. c. 5*  
 6. 7. 23.

(2) *Caluin.*  
*Inſt. l. 4. c.*  
 12. *Chemn.*  
*Exam. pars.*  
 4. p. 440.  
 (3) *Caluin.*  
*l. 4. Inſtit. c.*  
 12. *Lu. h de*  
*Libertate*  
*Chriſtiana*  
 (4) *Caluin.*  
*Exam. pars.*  
 4. p. 460  
 (5) *In Act*  
*Rom Ponif.*  
 p. 44 &c.



Concerning *faſting*: The Doctrinē of the Catholick Church is containēd in foure ſeuerall poynts. Firſt, that faſting (1) in general is commanded by God. Secondly, that faſting vpon certain dayes, and from certain meates, is not only lawfull, but being appoynted and commanded by the Church is alſo obligatorie vnder ſinne. Thirdly, that no meates of their owne nature are vn-cleane, or vnlawfull to be eaten. Fourthly, that in honour of Chriſt our Sauours Reſurreſtion, Sunday is not faſted.

The Proteſtant Church herein teacheth. Firſt, (2) that faſting is not commanded by God, but left free to the wil and deuotion euerie man. Secondly, (3) that the Church hath no Authoritie to command certaine dayes, or abſtinance from certaine meates, nor Chriſtians bound to obey her therin. Thirdly, (4) Proteſtants faſely teach, that Catholicks forbear certain meates as of their owne nature vn-cleane or vnlawfull. Fourthly, the moſt refined Proteſtants do keep their ſtrictēſt Faſtes vpon the Sunday.

Now what the Primitive Church taught and practiſed concerning faſting, I wil appeale to Proteſtants as witneſſes impartial and free from al exception in this caſe. Firſt then, *M. Bale* (5) confeſſeth, that *S. Gregorie* the Great conſecrated the beginning of Lent-faſt with ſprinkling of aſhes &c. And forbade thoſe that faſted the uſe of fleſh, milk, cheeſe, butter and egges. *M.*

*Symondes*

*Symonides* reporteth that, (6) He wrote to *Austin* that the Clergie should in Quinquagesima abstaine from flesh, milke, and egges &c. Whereas *S. Am.* (6) Upon the *Reuil.* *brose* (7) teacheth that, It is sinne not to fast in Lent, he is reprov'd for the same by *M. Carthwright* (8). And *Melancthon* (9) affirmeth that, *Ambrose* (7) *Serm.* 25 sayth of the fast of Lent &c. This is of necessitie. This opinion (*sayth Me.* 8) In *Whit.* *lanthorn*) is stubble added to the doctrine of Faith. Helikewise reprehēdeth (9) In *libelli* (10) *S. Austin* for teaching abstinence from flesh & wine in Lent. For which verie poynt the *Centurists* (11) reiect *Theophilus Alexandrinus*, *D. Morton* spea- aliquis &c. king of the fast of Lent, sayth; (12) This fast, we confesse, was of great An- fol. 9. tiquitie, and &c. had in general vse and obseruation, which *S. Ambrose* tea- (10) In *Ep.* cheth to haue been ordayned by the diuine Institution of Christ &c. And *S.* ad *Rom. c.* *Augustin* doth sometime write of the fortie dayes fast, that it hath a diuine (11) *Cens.* 4. Authoritie &c. col. 1057.

*M. Trigge* not only alloweth himself prescribed and appoynted dayes of fast, but alledgeth for the same *S. Cyril*, (14) as also *S. Ambrose* (15) for fasting in Lent, wednesdays & fridays; and withal sayth: I would to God at this day al Christians would solemnly euerie week fast wednesday & friday &c. let vs obserue the fast of Lent, and of wednesdays & fridays &c. The *Centurists* confesse that, *Epiphanius* affirmeth hær. 75. that the fast of wednesdays & fridays vntil the Ninth houre was decreed in al Countries of the world, and that he referreth the authoritie of that Decree vnto the Apostles. They likewise (17) admit, that *Gregorie Nyssen* relateth the fasting from flesh & wine in Lent. And speaking of the Fourth Age (18) in general, they acknowledge, that *Histories* testify, that Christians of this Age did obserue fastes, and that more Religiously, or (say the *Centurists*) more superstitiously then in former Ages. (12) *Prot.* *Appeal.* l. 2. p. 303. (13) *Ibid.* p. 304. (14) In his *1<sup>st</sup> Cath.* p. 600. (15) *Ibid.* 601. 602. (16) *Cens.* 4. col. 440. (17) *Cens.* 4. col. 44. (18) *Cens.* 5. col. 44. (19) In his

But the Fathers in this poynt were so resolute, as that they doubted not to condemne *Ærius* for his contrarie Protestant Doctrine. *D. Fulk* (19) sayth, I will not dissemble that which you think the greatest matter; *Ærius* taught that prayer for the dead was vnprofitable, as witnesse both *Epiphanius* & *Austin*, which they count for an error. Also he taught that fasting dayes are not to be obserued. *D. Field* (20) likewise writeth: The eleuenth is the heresy of *Ærius* &c. He disliked set Fastes &c. He was iustly condemned &c. *Ofander* (21) reciting the condemned errors of *Ærius*, amongst the rest numbred, appoynted Fastes not to be kept &c. And that fasting is to be when a man wil, according to his libertie. And whereas *S. Epiphanius* hær. 75. affirmeth of *Ærius*, that he sayth: Neither shal fasting be appoynted, for these things be Iudaical and vnder the Law of Bondage: If at al I wil fast, I wil choose anie of myself, and I wil fast for libertie. Al this is acknowledged by *Pantaleon*, (22) and is so agreable with the now Doctrine of Protestants, that *D. Whitaker* (23) auoucheth, that *Ærius* taught nothing concerning fasting different from the Catholick Faith: by which he meaneth the Protestant Faith. Insomuch that *Ærius* herein is defended by *Danaus* (24) & *D. Fulk*; (25) Though *M. Hooker* (26) and other Protestant Writers doe no lesse condemne him herein of error then Catholicks doe. (20) *Of the Church* l. 3. c. 21. p. 138. (21) *Cens.* 4. p. 434. (22) In his *Chronogr.* p. 28. (23) *Contr.* l. 1. c. 9. p. 830. (24) *De heresibus* c. 53. f. 175. 177. (25) *Ans.* 10 a counsellor. (26) *Ecclesi.* Pol. l. 5 p.

In like sort whereas *D. Fulk* (27) and other Protestant Writers, doe commonly obiect against Catholicks, that *Montanus the Heretick*, was the first that appoynted



210. *Ant  
the Author  
of Querim.  
Eccles. p. 31.  
94. 101.*

27. *Against  
Rhem. Test.  
in Math. c.  
15 fol. 28.  
Ant Ares-  
sius loc. com.*

P. 272.  
(28) *Eccles.  
Pol. l. y. p.  
209. 210.*

[29] *Que-  
rimonia Ec-  
cl. p. 110  
(30) Exam.  
part 4. p.  
143.*

(31) *Def. of  
the Church  
& Ministry  
of England.  
p. 59.*

(32) *Cent. 3  
col. 136.*

(33) *Cons.  
Dureum. l.  
7. p. 480.*

*Mort. Proi.  
App. p. 506*

(34) *De  
Trad. Apost.  
col. 254.*

(35) *In Me-  
dulla Theol.  
Patrum.  
p. 440.*

(37) *Vbi  
supra and  
Whitgift  
in his Def.  
p. 104.*

*Hooker  
Ecl. Pol. l.  
5 p. 209.*

(38) *Exam.  
part. 1. p. 89.*

(39) *Opuscul.  
Theol. p. 71.*

(40) *Infi-  
l. 4. c. 11.*

sec. 19.  
(41) *Ibid.  
sec. 20.*

appointed laws of fasting. M. Hooker (28) himself answereth with vs, that the Montanists were reprehended only, for that they brought in sundrie vnaccustomed dayes of fasting, continued their fastes a great deale longer, & made them more rigorous &c. whereupon Tertulian maintayning Montanisme, wrote a book in defence of the new fast. And the like answer is giuen by another Protestant (29) saying: Protestants say that Eusebius manifestly teacheth, that Montanus made the first lawes of fasting: but they are greatly deceaued in this as in other things &c. Montanus bringeth in a new Custome of fasting, hauing abrogated the Fastes of the Church &c. And of this new Custome in particular, Chemnitzius (30) recordeth that, The Montanists make three Lentis in the yeare, as though three Saniours suffred in the yeare; which is altogether impertinent to Catholicks.

Agayne, whereas it is ordinarily urged against Catholicks, that they absolutely condemne certaine meates, contrarie to S. Paul 1. Tim. 4. 3, M. Iacob (31) a Puritan acknowledgeth that, The place of Paul is understood of Marcion & Tactianus, who did absolutely condemne Marriage & certaine meates: And so (sayth he) are in no comparison with the Papists, if they erred in nothing els.

But to proceed yet to Fathers more ancient: The Centurists (32) write that, Origen hom. 10. in Leuiticum, mentioneth the 40. Dayes, or Lent, consecrated to fasting, as also Wednesday & Friday, in which sayth he, were solemne Fastis: D. Whitaker (33) & D. Morton charge Pope Calixtus, who liued about Anno Domini 218. that, He was the first that ordayned Ieiunium quatuor Temporum, or Ember dayes. And Hamelmannus (34) speaking of Hermes, of whom S. Paul maketh mention Rom. 16. 14 affirmeth, that in his book intituled Pastor, is recorded the then Fasting from certaine meates, Abraham Schultetus (35) doeth not only affirme (to vse his words) the superstition of Lent & Fasting to haue been allowed & commanded by Ignatius, (37) but doeth also, as doth likewise D. Whitgift & M. Hooker, defend that verie Epistle of Ignatius, being ad Philip. penes, in which this Doctrine is extant, to be his true Epistle, & not counterfaite.

Chemnitzius (38) confesseth, that Ambrose, Maximus Tauronensis, Theophilus, Hierom, & others, do affirme the fast of Lent to be an Apostolical Tradition. And the like almost in the same words is acknowledged by Schroderus, (39) saying, Ambrose, Theophilus, Hierom, & others, do decree that Lent hath descended from Apostolical Tradition. Adde lastly that, Caluin (40) speaking of fasting, confesseth in general, that, he doeth not wholly excuse the Old Fathers; but that they sowed some seedes of Superstition. And that (41) ouer where the obseruation of superstitious Lent was in force, Hamelmannus affirmeth that, (42) After the death of Iohn the Apostle, there began fallings away from the Faith, Doctrines of Diuels, vnder presence of the Word of God, forbidding of Marriages & meates, vower, single life &c. And the Centurists do confesse & report from (43) the testimonie of Clemens Alexandrinus, Egesippus, & Iosephus, concerning the abstinence of the blessed Apostle S. Iames, that (44) wine & sicer he did not drink, that he did not feed of any living creature, &c. that he wore not wollen garments, but was attired in Sydon, that he prayed so continually vpon his knees, that Camel-like they had lost their feeling. So strict were the Fastes and other austerities of the ancientest Fathers and Apostles.

But to touch briefly our Puritan or Sabaoth Fastes, whereas M. Welch, (45) speaking

speaking of himself and his Brethren, sayth: We think it not Heresie to fast on the Lords, more then other dayes; The Fourth Carthage Council Can. 64. is reprehended by Osiander, (46) for decreeing that, He that aduisedly (or of purpose) fasted vpon the Sunday, should not be esteemed a Catholick. And whereas Epiphanius har. 75. reciting and condemning the errour of the Arians herein, affirmeth that, They affect rather to fast vpon the Sunday, and to eat vpon the Wednesday & Friday (in which respect, our moderne Protestants are their docible Schollers) M. Middleton, alledgeth to the same purpose, not only the seuerall testimonies of Epiphanius, but also of Tertulian & Ignatius, freely confessing, that Sundayes fast was condemned in Eustachius, & the Arians. In like sort S. Austin ep. 86. ad Casulanum, affirming that To fast on Sunday is a great offence, especially since the detestable Heresie of the Manichees &c. who applye vnto their hearers this day as lawfull to be fasted vpon. This saying is alledged by D. Whitgift (48) & the Centurie-writers, (49) as also is S. Ambrose for the same purpose by M. Parker. (50) And where Clement l. 5. Constit. Apost. vlt. & Ignatius ep. ad Philippenses, do but both of them affirme that, He is guiltie of sinne, who fasteth vpon Sunday: The same is confessed by M. Caribwright: (51) who also with M. Middleton, (52) & M. Parker, (53) confesseth the same of Tertulian de Corona Militis c. 3. Yea M. Parker reciteth the seuerall sayings to this purpose of Tertulian, Ignatius & Austin And M. Wiles (54) sayth, wee grant this opinion is verie ancient, and that in Tertulians time, it was receaued in manie Churches.

Thus then our Roman Church doth truly Symbolize with the Primitive. First, in teaching that the fast of Lent is obligatorie and vnder sinne. Secondly, as also, that certain meates are to be abstained from vpon certaine dayes and times. Thirdly, for the contrarie Doctrine wherof, the Fathers censured Arians for an Heretick. Fourthly, and with him Eustachius, for their Sundayes fast. Fifthly, Catholick; being confessedly cleared from the imputed Heresies of Montanus, Marcian, & Tatianus.

Now the Fathers acknowledged and reprobued by Protestants for our foresayd Doctrine of fasting, are S. Gregorie, Ambrose, Austin, Hieron, Iheophylus, Maximus Taurinensis, Cyril, Epiphanius, Nyssene, Origen, Calixtus, Tertulian, Clemens Alexandrinus, Egesippus, Iosephus, Ignatius, Hermes, & altho the Fathers of the Fourth Carthage Council. The Protestants citing them are, The Centurists, Melancthon, Pantaleon, Danaus, Aretius, Chemnitius, Hamelmannus, Schultetus, Schrederus, Calvin, Osiander, Symondes, Bale, Trigge, Caribwright, Fulk, Field, Hooker, Iacob, Welch, Middleton, Parker, Wiles, Morton, Whitgift & Whitaker.

*It is admitted by Protestants that the Fathers of the Primitive Church expressly taught our Catholick Doctrine concerning freewil.*

CHAPTER XX.



(1) See Bel-  
larmino in  
his book de  
Gratia &  
libero Arbitrio  
(2) Calvin.  
Inst. l. 1. art.  
16. § 8 & l.  
2. c. 4. §. 6.  
And see  
3. §. 7.  
(3) Cent. 6.  
p. 188.  
(4) Cent. 6.  
c. 10. col.  
748.  
(5) Cent. 4.  
col. 291.  
(6) In his  
Non. Test.  
in Praef. ad  
Principium  
Condemnationis.  
(7) Inst. l. 2.  
c. 2. §. 4.  
(8) Inst. l. 2.  
c. 1. §. 10.  
(9) A brief  
Discovery of  
Truths in  
D. B. v. f. f.  
serm. p. 21.  
(10) Cent. 3.  
col. 247.  
(11) Cent. 3.  
col. 77.  
(12) In his  
Jesus pass.  
2. p. 540.

Hence it is generally taught by Catholicks (1) that man, even after the fall of Adam, hath freewil and libertie, not only in actions natural, or ciuil, but likewise in moral and superna-  
tural, Gods Grace concurring. Directly to the contrarie the learnedst Protestants (2) teach, that man in the state of Nature now corrupted is not endowed with Freewil in  
anic action natural, ciuil, moral, or supernatural.

The Primitive Church is so wholly Roman Catholick in this poynt of Faith concerning Freewil, as that the same is most plentifully confessed by manie Protestants. Luke Osiander (3) speaking of S. Gregorie affirmeth that, In manie articles he was fowly & Popishly deceived: for he attributed overmuch to Freewil &c. And the Centurie-writers, (4) repeating manie pretended errors of his, amongst the rest doe number Freewil.

But the Centurists (5) proceed further, for speaking of the Fourth Age, they confesse in general that, Almost all the Fathers of this Age, speake confusedly of Freewil &c. And contrarie to the manifest testimonies of holie Scripture. And immediatly after they doe there recite and reiect the particular Sayings of Lactantius, Athanasius, Basil, Nazianzene, Epiphanius, Hierom &c. saying: They were all deceived; all in darknes, all misled about the doctrine of Man's Freewil, Berza (6) discoursing of the times of Austin, Chrysostom and Cyprian, affirmeth that then was in vse the opinion of Freewil. Calvin affirmeth in general (8) Inst. l. 2. that, The (7) Grecians above others, and amongst them Chrysostom, notably exceeded measure in extolling the facultie of man's wil. And agayne (8) It is necessarie, that he be reiected, which is so often repeated by Chrysostome, Quem trahit, volentem trahit, whom he draweth, he draweth willing.

Yea the famous Council of Neece was so cleer for Freewil, that our Puritans spare not to say: (9) We must needs confesse, that not only this government of the Church, but also manie other poynts of greatest waight in Religion, fell to decay long before the Council of Neece &c. Man's Freewil & abilitie to fulfil the Law of God &c. was winked at or buried &c. at the time of the Council of Neece. So that if this Argument (taken from the Council of Neece) be good &c. it is also pow-  
erful to overthrow the mayne poynt of our Iustificacion by Faith &c. The Centurie-writers (10) arise yet higher, affirming that S. Cyprian is euerie where a vehement defender of Freewil. And againe, (11) The same thinketh Cyprian l. 3. ep. 3. Man (sayth he) left to his owne libertie, and placed in his owne power, either desireth death to himself, or life. And they recite & reiect sundrie other of his like sayings: which sayings also are confessed and reiected by D. Humphrey. (12)

It is

It is likewise (13) confessed, that Origen hom. 9. in Numeros, thinketh that our wil can choose good things, that it may be a vessel to honour; or euil and earthlie things, that it may be a vessel to reprobate. Yea they further alleage and reiect manie other of his like Sayings. And els where (14) they reiproue Origen herein, and al the Doctours of the then precedent Age. Yea speaking of Tertulian, Origen, Cyprian, and Methodius, their modelt Censure is that, (15) They do abuse the Scriptures intollerably for the maintenance thereof. And as for Tertulian, they (16) acknowledge that, he and large Sentences attributeth Frewil to man, euen after the corruption of Nature by Adams fall: And in (17) another place they reiect Tertulians sundrie testimonies of Frewil. But Hamalmanus (18) confesseth that, Tertulian and Ireneus with manie followers defend Frewil &c. Yea Schultetus (19) for the selfe same Doctrine of Frewil reprobeth of errour, Cyprian, Theophilus, Tertulian, Origen, Clemens Alexandrinus, Iustin, Ireneus, Athenagoras, Tatianus &c. And the Centurie-writers (20) confesse that, Ireneus admitteth Frewil (euen) in spiriual actions. And that, Ireneus (21) disputes not disinctly, and wresteth the speeches of Christ, and of S. Paul in fauour of Frewil, saying, that there is Frewil also in faith and beleef. But these things (say he Centurists) are spoken gressly (by Ireneus) and are repugnant to the Scriptures. In like sort Osiander (22) reprobeth Iustin saying: Iustine extolled too much the libertie of mans Wil in obseruing the Commandments of God. And it is granted (23) that Clemens enerie where defendeth Frewil, so that it may appeare (say they) that not only al the Doctours of that Age were in such da. knes, but also that the same after increased in the later Doctours. D. Abbots (24) speaking of the booke of Hermes, entituled Pastor, (and some others, forged according to his opinion in the Apostles times) sayth: The poison which Satan had conueyed into such counterfaine books, was receiued as wholesome food, and sundrie errors and superstitious fancies of yowed Virginitie and Prayer for the dead, of Frewil, of Innocacion of Saints, of Antichrist, and the Assumption of Marie, and such like by litle and litle got footing in the Church. And here was indeed (sayth Abbot) the true beginning of manie doctines of Poperie &c. The Centurists (25) speaking of the times nexte after the Apostles; doe acknowledge; That almost no poynt of Doctrine began so soon to be obscured, as this of Frewil. Yea it is confessed, (26) that the Protestants know that euer since the Apostles time, in a manner it flourished enerie where, vntill Martin Luther took the sword in hand against it. A truth so euident, that D. Humphrey (27) thinketh, It may not be denyed, but that Ireneus, Clemens, and others (quos vocant Apostolicos) whom they cal Apostolical (in respect of the time in which they liued) haue in their writings the opinions of Frewil &c. Yea sayth M. Calvin, (28) Al Ecclesiastical Writers, excepting Augustin, haue written so ambiguously and differently in this matter (of Frewil) that nothing certain can be gathered from their writings: And they were ouer full in extolling Frewil. Lastly D. Whittegnisi (29) discoursing of Doctrine raised in anie Age since the Apostles time, affirmeth without anie other exception, of sence of the Age or Father, that (to vse his words) almost (30) al the Bishops, and Reformed learned Writers of the Greek Church and Latin also for the most part, were spotted with doctines of Frewil, of Mariæ, of Innocacion of Saints and such like.



25) *ent. 2.* And the same also almost in the same words is confessed by *D. Conel*, saying: (30) *Dinurs both of the Greek and Latin Church, were spotted with errors about Freewil, Merits, Invocation of Saints &c.*

26) *So say the Puritanes* cited in *D. Bancrofts Sermon*. Yea the ancient Iewes did so firmly beleue our Doctrine of Freewil, that to omit the (31) cleereft words of *Ecclesiasticus*, which *D. Whitakers* had no other wayes (32) to euade, but by denying the sayd booke to be Canonical Scripture: *D. Fulk* tearmeth: (33) *The Iewish Rabbins, Patrons of Freewil*; which *D. Morton* (34) iustifieth, and further sayth: (35) What if it be confessed that some Rabbins maintayned the libertie of mans Wil, as Rabbi Moses did? Yea *M. Hal* chargeth the Pharisees (36) with Freewil and Merit, which is more then either Christ or his Apottles did, who yet in other respects spared not to discouer their true Errours.

27) *Instit. part. 2. p. 130.*  
28) *Instit. l. 1. c. 2. § 9.*  
29) *In his Defence against the Reply of Carthwrights. p. 472. 473.*  
30) *Ibid. p. 473.* And see the lyke in *Whitakers de Eccl. Con. Bellar. Controu. 2. p. 299.*  
31) *In his Exam. c. 9. p. 120.*  
32) *C. 15. 12. 15. 16. 17.*  
33) *Resp. ad Camp. Rat. l. p. 11.*  
34) *Defence of the Eng. Transl. p. 300.*  
35) *Pror. Appeal. l. 2. p. 371.*  
36) *Ibid. p. 370.*  
37) *Phariseisme. p. 50.*  
*(1) See Bellarmin. De Iustificatiōe l. 1. 4. 5.*  
*(2) Luther. in Asser. art. 31. 32.*  
*(3) Calvin. Instit. l. 3. c. 12. § 4. and good works.*  
*S. Augustin* is reiected by (5) *Erasmus*, for that the taught,

Wel then, our Catholick Doctrine of Freewil, is the Primitiue Doctrine taught by *S. Gregorie*, *Hierome*, *Epiphanius*, *Nazianzene*, *Basil*, the Councel of *Nice*, *Chrysostome*, *Athanasius*, *Lactantius*, *Cyprian*, *Origen*, *Tertalian*, *Theophilus*, *Iustine*, *Athenagoras*, *Tatianus*, *Clemens Alex.* *Irenaeus*, *Hermes*, and by al the Fathers since the Apottles vntil *Luthers* time. Our strongest witnessses herof, are the Protestant Writers: The *Centurists*, *Beza*, *Ofander*, *Hamelmannus*, *Schultetus*, *Calum*, *Humfrey*, *Abbot*, *Hal*, *Morton*, *Whitgusf*, *Fulk* and *Whitaker*.

*It is graunted by Protestants that the Fathers of the Primitiue Church, taught not only Faith, but likewise Good works truly to iustify: And that the sayd works are meritorious of Grace and Glorie.*

## CHAP. XXI.



Concerning Good-works: It is the general (1) and receiued doctrine of the Roman Church, First, that the works of the iust are truly good, and not of their owne nature sinne. Secondly, that not only Faith, but likewise good works doe truly iustifie a man & obtaine remission of sinnes. Thirdly that the same good works do truly merit or deserue Grace in this world, and glorie in the next.

Directly (2) contrarie to al the forsayd poynts concerning Good-works, is the ordinarie doctrine of our new Protestants; First, affirming that the best works of the iust, are of their owne natures deadlie sinne. Secondly, that not only Faith doth iustify. Thirdly, and lastly, that works do neither merit Grace nor glorie.

To come now to the doctrine and Faith of the Primitiue Church; The (3) *Centurists* making a Catalogue of *S. Gregories* pretended errours, amongst the rest number his *Errour of good workes and Iustification*. And (4) *Ofander* much reproveth him for that, he attributeth ouer much to

*Affiance*

Assistance in mans merits towards remission of Sinnes. The (6) Divines of *c. 41. §. 2.*  
Wittenberg affirme that, these reasons which *Augustin* bringeth for his opinion *& c. 19. §.*  
of Purgatorie, doe seem to leane to this foundation: That we obtaine remission *c. 15. §. 2.*  
of our sinnes and life, not only for Christ his sake, through Faith; but also for *3) Cen. 6. c.*  
the merits of our works. And for the same doctrine of Merit of works, he is *10. col. 7. 42.*  
further reprehended by (7) *Osiander*, the (8) *Centurists*, (9) *Calvin*, (10) *4) Cen. 6.*  
*Melancthon*, and *D. Field*. So likewise the (11) *Centurie-writers* speaking *p. 188.*  
of *S. Chrysostom* affirme, that, *Chrysostom* handleth impurely the doctrine of *5) In Com.*  
Iustification, and attributeth merit to works. They likewise say of *Prossper*, *semb.*  
(12) that, he raynied not a few freckles of his Age: Such an one is, that *6) Harmony*  
Faith only doth not iustify. *Luther* (13) tearmeth *S. Hierom*, *Ambrose*, *Augustin* *of Confess in*  
and others, *Iustice-workers* (or as the English Translation thereof hath, *Engl. h. sen.*  
*Merit-mongers*) of the old *Papacie*. And because he and his children con- *16. p. 509.*  
firmeth their doctrine of sole Faith by certain sentences, especially taken *7) Cen. 4.*  
out of *S. Pauls* Epistles to the *Romans* and *Galatians*, which they wrest *p. 510.*  
to another sence, then euer was giuen by the ancient Fathers, hence *8) Cen. 4.*  
he maketh this complaint saying: (14) Neither are there anie works extant *col. 507.*  
of the Fathers upon the Epistle eüher to the *Romans* or to the *Galatians*, in *c. 11. §. 15.*  
which anie thing pure and sincere may be found. But of *S. Hierome* in parti- *10) l. 1. Ep.*  
cular, because he contrarieth his Exposition of the sayd Epistles, he *p. 290. &*  
auoucheth, that (15) he was deceaued by *Origen*, and that he understood *in Confil.*  
nothing at al in *S. Paul*, but depraued the Iustice of only Faith: And that *Thol. p.*  
this one errour of his was so great, that it alone was sufficient to destroy the *240. And*  
*Ghoſpel*, by which if it had not been (saith *Luther*) through the singular Grace *see Collog.*  
of God, *Hierome* had merited rather Hell then Heauen. *Altemberg.*

The *Centurists* hauing proued at large, that neither *Lactantius*, *Chro-*  
*matus*, *Ephrem*, *Theophilus*, *S. Hierome*, *S. Gregorie Nyssene*, *S. Gregorie*  
*Nazianzene*, *S. Hilarie*, nor *S. Ambrose* euer acknowledged their manner *c. 42. p. 170.*  
of Iustification by Faith only, inferre therupon: (16) Now let the Godlie *11) Cen. 5.*  
Reader imagine with himself, how far this Age touching this Article went *col. 1178.*  
astray from the doctrine of the Apostles. And see the Fathers of the Fourth *22) Cen. 9.*  
Age, further disliked therein by (17) *Osiander* and (18) *Chemnitius*. *c. 10. col.*  
*1363.*

But to arise to the Third Age, (19) *Melancthon* affirmeth that, *Origen*,  
and manie (others) following him, imagined that man were iust by reason of their *13) In Gal.*  
works. The (20) *Centurists* plainly confesse, that, *Origen* made good works the *c. 4. And*  
cause of Iustification. (21) And speaking of the Fathers of that Age, they acknow- *after the*  
ledge that, They attributed to good works, Iustice before God; as *Origen* l. 1. *English*  
in *Iob. &c.* And that as then, for the most part this cheefest article of Iustifi- *Translation*  
cation seemeth to haue been obscured. (22) *Winkelmanus* doth cleerly grant *fol. 220.*  
that, *Origen* ascribeth to works, the cause of Iustification. Yea the *Centurists* *14) In Col-*  
(23) affirme that, *Origen* in manie places ascribeth to works, the preparation *log. Conui-*  
and cause of Saluation, as *trac. in Math. & hom. 24. in Iosnam & 26. he as-*  
cribeth to our merits Gods dwelling in vs, by his Grace. In which respect *ual. c. de*  
also *Beza* accuseth *Origen* (24) of horrible blasphemie. The *Centurists* speaking *paribus*  
of this Third Age, auouch that, (25) This Article (of Iustification *Ecclesie.*  
by only Faith) was almost altogether obscured, and that the Doctours of *15) Tom. 3.*  
that time declined more from the true doctrine of Christ and of the Apostles, then of *in Ep. ad*  
the *Gal. c. 3. f.*  
*348. & Tom*  
*2. de seruus*  
*Arbivio. f.*  
*473. Et in*  
*Ep. ad Bren-*  
*tium que*

*præfata est* the Age before. Hence among others of this and the succeeding Age that they pretend to have erred herein, they name S. Clement, Tertulian, Origen, S. Cyprian, S. Augustin, S. Ambrose, S. Huvame, S. Chrysostom, S. Cyril, Theophilus, Lactantius, Eusebius, Chromatius, Ephrem, S. Gregorie Nyssene, S. Gregorie Nazianzene, S. Hilarie, S. Leo, Salustianus, Eschibus, Prosper, Maximus and Paulinus. In like sort they report of S. Cyprian that, He attributeth too much to good works. And ( 27 ) Schultetus reprehendeth him, for that, In his Sermon de Lapsis, he ascribeth forgiveness of sinnes to satisfactions. And the ( 28 ) Centurists confesse the same in the selfe same words of Tertulian. But D. Whitaker ( 29 ) with Chemnitius ( 30 ) and Melancthon ( 31 ) do al of them auouch that, Not Cyprian only but almost al the most holie Fathers of that time were in that error, as thinking so to pay the paine due to sinne, and to satisfy Gods Iustice. Melancthon acknowledgeth that, ( 32 ) Presently from the beginning of the Church, the ancient Fathers obscured the doctrine concerning the Iustice of Faith &c. So likewise in general it is confessed by the ( 33 ) Centurists, that, The Doctours of this Age declined from the true doctrine of Christ and his Apostles concerning works.

But to ascend yet higher : The Centurists speaking of the second Age after Christ, affirme that, ( 34 ) The Doctrine of Iustification was delivered more negligently and obscurely by the Doctours of this Age. As also, This Article, the highest and chiefe of al, by litle & litle through the craft of the Diuel, began to be obscured. And againe say they, It appeareth out of the writings of Clemens Alexandrinus, that in his Age, the Doctrine concerning the end of good works, began to be obscured. Finally, The times ensuing declare sufficiently, that the doctrine of Faith iustifying without works, began forthwith to be more and more varied and obscured.

Schultetus ( 35 ) confesseth the Doctrine of Merit of works, in Clemens Alexandrinus, Theophilus, Cyprian, Iustin Martyr &c. And D. Humfrey ( 36 ) his opinion is that, It may not be denied; but that Irenæus, Clemens, and others called Apostolical, haue in their writings the opinions of Freewill, and Merit of works. Schultetus ( 37 ) also chargeth the booke of Hermes entituled Pastor, with Merit and iustification of works. And ( 38 ) M. Wotton not forbeareth to taxe for this verie poynt of Merit, Ignatius cyting for the same his Epistle to the Romans, and onely answering in this vnworthie namer: I say plainly this mans testimonie is nothing worth, because he was of litle iudgement in Diuinitie. But what may then be thought of M. Woottons no diuinitie or of Woottons greatest impudencie thus censuring that ancientest Martyr of Christ, and Schollar of S. Iohn.

Yea this Doctrine of Merit was so vniuersal as that D. Couel ( 39 ) writeth that, Diuers both of the Greek and Latin Church, were spotted with errors about Freewill, Merits &c. Luther after his Censure giuen agaynst diuers of the Fathers in particular, pronounceth of them in general thus: ( 40 ) See ye what darknes there is in the Fathers writings concerning Faith; for when that Article of the Iustification of men is couered with darknes, it can by no means be, that greater errors be auoyded. Bullinger doth ( 41 ) acknowledge that, The doctrine of Merits, satisfaction, and Iustification of works did incontinently after the Apostles time lay their first foundations. Caluin affirmeth in general that, ( 42 ) The ancient

Writers

Writers of the Church using everie where the word (Merit) gave occasion of error 35) Medul-  
to posteritie thereby. Adde lastly, that D. Whiteguise (43) treating of Doctrine la Theol. p.  
taught in anie Age since the Apostles time, affirmeth without al other exception 48. 121. 151.  
either of Age or Father that, Almost al the Bishops and learned Writers of the And see  
Greek Church, and Latin also, for the most part were spotted with doctrines of and Cens. 3.  
Errewil of Merits &c. And the same is likewise taught by (44) D. Whitakers. c. 4.


Now concerning the ancient Textes: The Books of (45) Tobie and Ec- 36) Isai.  
clesiasticus (46) are so pregnant for the Merit of works, that sundrie Pro- part. 2. p.  
testants say therof: (47) The two places of Tobie and Ecclesiasticus tend dan- 330.  
gerously to the Iustifying of the Merit of Almes-deeds. And others writing 37) Medul.  
against the booke of Homilies say: (48) The booke of Homilies wherero we are Theol. p.  
required to subscribe &c. expoundes Tobie, saying, that Almes is profitable to purge 467.  
the soules from the Spots of sinne, alleaging these words of Tobie 4. 10. and 12. 19. Defend. of  
&c. and out of Ecclesiasticus &c. Yea they further say, This (49) place of 339. 340.  
Tobie were it Canonical &c. is verie pregnant for the Merit of works, and as strong for 39) In his  
it, as the Scriptures are for the merit of Christ. Exam. c. 9.  
p. 110.

Buxdorsius also writeth of the Rabbins that (50) They perswade themselves 40) In Col.  
that they may satisfy for their sinnes by doing penance vpon their skimes, and that they Connial. c.  
may easily merit eternal life by keeping of the Commandments, and Good works. And De Patribus  
the same also is acknowledged in them by (51) M. H. I may then con- Ecclesie.  
clude, that the Fathers of the Primitiue Church are our firme Patrons for 41) In Apoc.  
our Catholick Doctrine concerning Good-works, confessedly teaching: fol. 170. Sermon. 87.  
First, that Good-works do truly iustify: Secondly, Meriting Grace and Remission 42) In 1. 3.  
of sinnes in this life, and eternal glorie in the next: For which verie doctrine c. 25. §. 2.  
the Fathers acknowledged by Protestants, are S. Gregorie, Chrysostom, 43) In his  
Augustin, Prosper, Ambrose, Hierom, Nyssene, Nazianzene, Hilarie, Ephrem, Def. against  
Cyprian, Origen, Tertulian, Theophilus, Lactantius, Iustin, Clemens Alex. Irenaeus, the Reply of  
Hermes, Ignatius, and the ancient beleeuing Jewes. Carthw. p.

The Protestant Writers producing and charging the forsayd Fathers are 472. 473.  
Luther, the Centurions, Brentius, the Diuines of Wittenberg, Ofsander, Caluin, 44) De Eccl.  
Melancthon, Chemnitius, Winkelmamus, Schultetus, Bullinger, Buxdorsius, Wotton, con. Bellar.  
Whitaker, Humphrey, Couel, and Whiteguise. p. 299.

It is acknowledged by Protestants that the Ceremonies now used  
by the Roman Church in the ministering of service or  
Sacrifice, as also of the Sacraments, were  
formerlie used by the Bishops, Priests and  
Fathers of the Primitiue Church.

C H A P. XXII.

AVING thus passed through so manie particular Controuer-  
sies of greatest weight, and finding in al of them a perfect  
agreement and sweetest harmonie between the ancient, 23.  
most holie and Primitiue Church, and the present Roman 51) Phari-  
Catholick Church, and this by no weaker proofes or evidences, then saisme p. 13.  
Yy the 50. Synagog.  
Iudaica. p.



the free grants, Confessions, and acknowledgments of our sworne and professed Aduersaries; I wil now, for my Conclusion in this kind, only examen one poynt further, which being not purely Doctrinal but most sensible and external, wil therby not only prooue most accommodate to the sense and capacite of the meanest Reader, but withal wil most euidently declare and make manifest, the outward gracious and beautiful face of Christian Religion practised by the ancient, learned, and holie Bishops, Doctours and people of the Primitiue Church.

Nothing is better knowne either to those of greater yeares, who as yet may wel remember the Ecclesiastical rites and Customes of our owne kingdome, or to others more moderne, who haue trauailed forraine Nations, then the external Ceremonies vsed in Material Churches, in Celebration of Seruice, and Administration of the most holie Sacraments: For who knoweth not that when Catholick Churches are erected, they are specially consecrated, and dedicated either to Christ, or some of his Saints? That in them are seuerall Chancels, and Vekries, as also Altars, Candles, Reliques and Images? that there are truly Priests who offer daily external Sacrifice at the Altar? Whose Vestments and vessels are specially hallowed? who likewise obserue Canonical houres, saying some prayers in Secret, others with a loud voice? sometimes giuing the people their benediction, and burning Incense at the Altar? In the Church likewise there is a Font, specially hallowed for the administration of Baptisme, which is holden necessarie to Saluation, and the same is ministred with the Signe of the Crosse, with holie Oyles, and fundrie other Ceremonies hereafter specified: And to omit fundrie other; In the Church is blessed by the Priest, Holiewater, Holie-bread, Candles, Ashes &c. I need not describe the naked walles of Protestants Churches, or the bare black coates of their wedded Ministers, both of them deuoyd of al grace, ornament, puritie and state, duly besitting places and persons Ecclesiastical: And therefore I hasten to the confessed practise of the Primitiue Church.

Wherein I first find, that when Material Churches were first built, they were specially hallowed by the Bishop; so much as *S. Gregore* and *S. Austin* are reproued by *D. Humphrey* (1) for bringing into England, the new Consecration of Churches. And the (2) Centurie-writers do charge *S. Gregorie* out of his owne writings with Consecration of Churches. *D. Morton* affirmeth that he vsed (3) Superstitious manner of Consecration of Churches. Yea they (4) further confesse, that *Athanasius* in his Apologie to *Constantin* plainly sheweth that Christians did not assemble together in Churches not consecrated. And that in the Fourth Age, the Fathers vsed (5) Sumptuous Churches consecrated, and Superstitious Insolencie in celebrating of Masse, appointed to be sayd in no places but such as were hallowed by a Bishop. (6) Yea they reprove *Constantin* himselfe, for that (say they) concerning Consecration of Churches new built, proud adorning of them, and other Superstitious shings the greatest part *Constantine* inuented and spread abroad in many Churches.

And

1) In Iesuit.  
part. 2. rat.  
5. p. 5. &  
627.

2) Cent. 6.  
col. 364.  
365.

3) Procr.  
Appeal. l. 1.  
p. 53.

4) Cent. 4.  
col. 408.

5) Cent. 4.  
col. 497.  
6) Cent. 4.  
col. 497.

And whereas Sozomene hist. l. 1. c. 8. reporteth that Constantine, when he went to the warres, used to carry about with him a Tabernacle made in forme of a Church, to the end that a Consecrated house should not be wanting either to himself living in the Deserts, or to his Armie &c. And that, Priests and Deacons did daily attend upon the Tabernacle; the truth herof is so certaine, that it is confessed by Crispinus. (7) But for further testimonie of hallowing of Churches in those ancient times, see D. Fulk (8) the Centurie-writers (9) and Crispinus. (10)

Secondly, these Consecrated Churches were dedicated in memorie of Christ or some of his Saints: In which respect, S. Grègorie is charged by (11) Cæcilius to haue Commanded Churches to be dedicated to the bones and Ashes of Saints. M. Mason affirmeth that, (12) In Canterburie the Regal Citie, euen when Austin arrived, there was a Christian Church built in the time of the Romans, dedicated to the Memorie of S. Martin. And whereas Eusebius de vita Constantini l. 3. c. 47. relateth, that, Constantine erected Churches in the honour of Martyrs, And (l. 4. c. 58. 59.) dedicated a most sumptuous Church in Memorie of our Saviour's Apostles; the (13) Centurists speaking hereof, say: These Dedications seem to haue sprong from Indaisme without anie Commandment of God, Yea (14) they further confesse, that, Constantine appointed a verie Solemne Feast for the Dedication of the Church. And Brighman (15) acknowledgeth that at Constantines coming in &c. Temples were Consecrated to Martyrs. Yea sayth D. Beard: (16) The Annual Feastles of Dedication of Churches grew from a sinister imitation of Constantine the Great, who because he kept a Solemne day at the Dedication of a certan Church, which he had built, therefore it was receaued as a law &c. to solemnize euerie yeare a Holiday upon the day of the Dedication of their Church.

Thirdly, in the Churches was built a place, seuerall, for the laying vp of holie things, called the Vestrie; wherof the Centurists (17) alleage the Laodicean Councel saying: It is not fit that Subdeacons haue libertie to goe into the Vestrie, and touch our Lords vessels. Yea they (18) acknowledge the Vestrie to be mentioned by S. Ambrose l. 1. offic. c. 50.

Fourthly, as concerning Chancels, D. Raynolds (19) confesseth from S. Denis the Areopagite, that in his time there were Chancels seuered with Sanctification from the rest of the Church. And Hospinian (20) maketh mention of Chancels used in Constantines time. And the Centurists (21) affirme that Lay-persons were prohibited to come into the Chancels. Oslander (22) chargeth the Laodicean Councel as Superstitious herein.

Fifthly, but nothing was more diligently regarded and obserued in Churches then sacred Altars: S. Gregory is charged by the Centurists (23) with Consecration of Altars. And Oslander (24) affirmeth that Augustin Havn p. 488. (sent by S. Gregorye) thrust upon the English Churches the Roman Rites and Customes, to wit, Altars &c. Peter Martyr (25) writeth that, Petrus Alexandrinus attributeth more to the outward Altar, then to the linelie temples of Christ. He further (26) confesseth that, Optatus l. 6. against Parmenianus sayth, what is the Altar? Euen the Seate of the bodie and blood of Christ. Such sayings as these (sayth Peter Martyr) edified not the people: And for the selfe same Saying, is Optatus reprobued by the Centurie-writers. (27) Hos-

- 23) *Cent. 6.*  
col. 369. *pinians* (28) sayth, I dare not deny but that in the time of *Constantin* the great, *Statelie Temples, Statelie and beaustful Altars* took their beginning, and the same were fixed, and of stone. The *Centurists* (29) speaking of the same Age, affirme that, The *Histories* of this time testify that there were *Altars* in the Churches &c. but this *Custome* came into the Church of Christ from the Jewish custome. But *Prætorius* (30) ariseth higher, auouching that Anno. 262. *Pope Sixtus* the Second abrogated the tables hitherto vsed, and erected *Altars*, which (sayth he) better represent *Iudaisme* then *Christianisme*. *M. Carthwright* (31) thinketh that, *Ignatius* calleth the *Communion Table* vnproperly an *Altar*. Yea he (32) reproveth the *Fathers* in general saying: The ancient *Writers* abuse herein, may easily appeare, in that, in this too great libertie of speech, they vsed to cal the holie supper of the Lord, a *Sacrifice*, and the *Communion table*, an *Altar*. In like sort sayth *Peter Martyr*, (33) The *Fathers* should not wish so much libertie haue seemed here and there to haue abused the name (*Altar*.) So plaine it is, that *Altars* consecrated were vsed in those ancientest times of the *Primitive Church*.
- Sixty, vpon these *Altars* were placed lights or *Candles*: *M. Bale* (34) confesseth that *S. Gregory* gave lights to Churches. And *D. Morton* sayth of him: (35) He indeed requir'd lights, but not that thereby he might burne day &c. Which may seem to haue been rather the institution of his Successor *Sabinianus*, for &c. But our late *Writer*, *D. Beard* proueth the same from (36) the decree of (our) owne *Pope Gregorie* the First, and *Sabinian* his Successor; the one of which appointed certaine lands for the maintenance of waxe-candles and Lamps in Churches; the other ordayned, that burning lamps should be alwayes kept in their Churches. The (37) *Centurists* charge *Constantin*, that He ordayned the burning of Candles in the Churches in the day-time. And againe say (38) they: *Eusebins* hath reported that wax-Candles and Lamps were burned in the day-time, in the places of the Assemblies by *Constantin* the great. In like sort *Crispimus* (39) thinketh that, In *Constantines* time manie Ceremonies il-agreeing with Gods Word were brought in; as Candles lighted in the day-time. *M. Beard* affirmeth that, In (40) *Hieroms* Age this Superstition (of Candles lighted in the day-time) began to grow vpon the Church. Yea the (41) *Centurists* acknowledge that, Waxe candles were accustomed to be carryed at Burials. And that, *Priests* did carry before the Corse, Lamps and wax-candles: (42) And that, *Funeral-rites* and Ceremonies in this Age (of *Constantin*) Superstition (say they) increasing, were heaped vp, partly from *Heathenisme*, partly from *Iudaisme*. Seauently, as for the vse of Images in Churches, in the time of the *Primitive Church*, the same is proued at large in the Chapter (4) of Images.
- Eighty, *D. Reynolds* (43) cōfesseth that, *Altars* & *Sacrifice* are linked by nature in Relation and mutual dependance one of another; Whereupon it doth evidently follow, that *Altars* being vsed in Churches in the ancientest times, true external Sacrifice was likewise vsed; which Sacrifice to haue been the Sacrifice of the Masse, I haue largely proued in the (b) Chapter of Masse. Now because true and proper Sacrifice can not be offred at the *Altar*, but by a Priest; therefore in the *Primitive Church* there were true Priests, whose Ordination was euer by a Bishop, and not by the Laitie. The (44) *Centurists* confesse that, The *Constitutions* of the *Laodicean Council* forbade Ordinations by the
- indgement

judgement of the multitude: And that, They were desired of that Bishop who had authority to give Orders, as appeareth (say they) by the Fourth Epistle of Basil to Gregorie, and the Thirtieth, to the Cæsareans. And else-where (45) they say expressly that, The ordination of Ministers was proper to the Bishop. And as for the word, Priest (so hateful now to our Protestant Clergie) it was so vsual in the Primitiue Church, as that (46) D. Whitegust saith: This name, Priest, is usually applied to the Minister of the Gospel in all Histories, Fathers, and Writers of Antiquitie. The like is acknowledged by (47) D. Whitaker, who only answereth, that the Fathers vsed the word, *Sacerdos*, Prust, not properly, but by abuse of speech; an answer directly contrarie to the expresse words of S. Austin himself *De Ciuit. Dei*. 20. c. 10. But D. Fulk (48) and D. Willet do both of them reprove the Fathers, for their vsing the word, Priest, properly.

Yea the Priests of the Primitiue Church were (as ours stil are) specially anoynted, in so much as S. Cyprian in his Sermon de Chrismate, mentioning the same, is therefore reproved by (49) Chemnitius. They had also their Crownes shauen, for M. Brightman (50) confesseth, that the Fathers vsed to entreate Priests, by their Tonsure or shauing, as now (we may see) in the Epistles of Hierome and Augustin. And (51) Schultetus affirmeth that, Dionysius the Areopagite, in his book of Ecclesiastical Hierarchie, writeth manie things of Temples, Altars, Sacred places, the Quire, Consecration of Monks, the Tonsure and shauing of heads.

Ninthly, the Priests vsed also consecrated vestments, and vessels, for the celebration of Masse, and other offices of the Church. The (52) Centurists affirme that, S. Athanasius mentioneth Ecclesiastical vestments, and ornaments, and other things necessarie for the Church. (53) Zepperus auoucheth that, The Ministers (or Priests) vsed in the celebration of this Myserie (of the Eucharist) a peculiar kind of apparel, which they reamed holie; neither was it lawful for Priests to weare them, but in the celebration of the Eucharist; yea they were not to be touched by anie his Synop. (persons) but such as were sacred; which inuention the first Decretal Epistle of Pope Stephen referreth to himself. (54) M. Parker granteth in general, The Fathers wil haue the Garments to be Religious, that are vsed in the Church; in proofe whereof he citeth in the Margent, Origen and Hierome.

And to descend to particulars, whereas Theodoret l. 2. c. 27. reporteth that, Constantia came to the Bishop of Hierusalem a (Cope) or pretious garment, wrought with gold to administer Baptisme, the same is confessed by (55) M. Sparke and D. Whitegust; in so much as (56) M. Carthwright testifyeth: Theodoret maketh mention of a golden Cope. The Centurists (57) confesse, that in the Fourth Age the Albe was vsed, and (58) M. Spark alleageth sundrie ancient Fathers, all mentioning the Albe. D. R. 4. holds (59) acknowledged; that in the Liturgies of S. Basil & S. Chrysostome, are mentioned, the Amice, the Girdle, the Chibble & the Fann: The Centurists (60) likewise confesse, that as then, was vsed the Stole: And D. Whitegust (61) admitteth the Dalmatica to be vsed in S. Cyprians time, & alleageth Peter Martyr to be of the same mind; who (62) likewise relateth, that as then was vsed the Bishops Pontifical Plate, or Miter: and (63) D. Whitegust auoucheth the same to haue been worne by S. Cyprian.

The Centurists (64) likewise report, that in the Fourth Age, were vsed by Priests in Churches, Holie vessels, which Subdeacons (and Lay persons) might not touch; And (65) they mention the then Careful committing of the holie Chalice, Whitegust

(40) Retra-  
ctum from  
Romish Re-  
ligion p. 66.  
(41) Cent. 4.  
col. 454.  
(42) Cent. 4.  
col. 453.  
(43) see be-  
fore l. 2. c.  
14.  
(44) In his  
Conference  
with M.  
Har. p. 552.  
(45) See be-  
fore l. 2. c. 9.  
(46) Cent. 4.  
col. 435.  
(47) Cent. 4.  
col. 489.  
(48) In his  
Defence p.  
411.  
(49) L. 9.  
cont. Dur.  
p. 813.  
(50) Against  
Rhem. Test.  
in Act. 14.  
see 4. f. 110.  
(51) Willet, in  
an. his Synop.  
Controv. 13.  
p. 482.  
(52) Exam.  
part. 2. p.  
247.  
(53) Apoc. in  
c. 9. p. 249.  
(54) Medulla  
Purump. p.  
484.  
(55) Cent. 4.  
col. 504.  
(56) De Sa-  
cramentis p.  
44.  
(57) Of the  
Crosse part.  
1 sec. 36. p.  
52. And see  
Hus. 2 in  
his 2. part.  
(58) Answer.  
and p. 194.  
(59) 195. 196.  
(60) Whitegust  
20.



in his Def. p. 268. 270. to the Priests Custodie. D. Sutcliffe (66) sayth: We do not deny the Church, as Chrysostome sayth, hom. 4. in Math. and de S. Babila, to haue had holie vessels, and the same not to be touched by lay-men. Yea the Centurists (67) affirme, that Theodoret, Persuasion l. 3. c. 12. sheweth, that the Church of Antioch, had manie precious vessels, which Con- to uniform. stantine and Constantine gave to it. And they mention (68) likewise, the yet whyreg. in controuerted rites of Chalice, Paten, Cruet full of water, Towel, Wax-candle for his Def. p. Church lights, book of Exorcismes &c.

269. Tenthly, the Priests, thus furnished with sacred vestments and vessels, 36) Ibid. p. not only offred Sacrifice, but likewise obserued Canonical Houres of prayer in 268. the Church: In so much as the Centurists, (69) charge the Fourth Age, with 37) Cent. 4. obseruation of Canonical Houres: And with (70) Rising in the night to prayer: And 38) In his Persuasion to uniform. c. 5. p. 19. with (71) vsing set forme of Prayer: And Luanies (72) As also, with (73) num- 39) In the Lords prayer, calleth the Prime, the Third, the Sixt, and Ninth, the Houres of 40) Cent. 4. praying anciently obserued. And they (74) further Confesse, that as the, Christi- ans prayed with their face turned towards the East; as Tertulian affirmeth in his Ap- 41) In his Def. p. 269. logie &c. And that in the holie Sacrifice some prayers were sayd in Secret, others audibly. In so much as Osiander recyteth, and dislyketh these words 42) In his Epistles annexed to his com. plac. in Engl. p. 119. of the Laodicean Council: Let three prayers be sayd; one in silence, the second, and 43) Ibid. p. 269. third, vocally (or audibly) and then let the kisse of Peace be giuen: And after the 44) Cent. 4. Priests haue giuen the Pax to the Bishop, then let it be giuen to the Laitie, and so the Sa- 45) Cent. 4. crifice offred: But let it be allowed only to the Clergie, to come vnto the Altar, and there Communicate.

Eleuenthy, amongst other prayers vsed by the Priests in the Church, 46) Ibid. p. 269. were ordinarie such, wherby Sundrie Creatures were hallowed and con- 47) Cent. 4. secrated, as Water, Bread, Oyle, Ashes, the Font for Baptisme, and the like. S. Gregorie is reprobued by the Centurists, and Osiander, for his vsing and Sprinkling 48) Cent. 4. of Holie-water. D. Morton affirmeth that, (78) True it is, that Aqua lustralis 49) Cent. 4. (Holie-water) was vsed, but &c. as an Inuention of Pope Alexander; who liued Anno 109. after Christ &c. And it was applyed in the dayes of Gregorie by Augustin, 50) Cent. 4. to the Consecration of Churches, together with prayers for the casting out of the filth of Idols and Diuels. And of further vse of Holie-water in the Primitiue Church, 51) Cent. 4. see D. Fulk (79) and M. Parkins.

Holie-bread is affirmed so plainly by S. Austine (de pec. merit. & remiss. l. 2. c. 26.) that D. Fulk (80) doth therefore tearme it: A Superstitious bread, giuen in 52) Cent. 4. S. Austins time, to those that were Catechumens, instead of the Sacrament. And (81) Philip Morney chargeth S. Basils Liturgie, with Holie-bread, distributed after Ser- 53) Cent. 4. uice, to such as had not Communicated.

And as for Holie oyle, or Chrisme, the Centurists (82) charge S. Gregorie, out of his owne writtings, with Consecration of Chrisme and oyle. Yea they (83) con- 54) Cent. 4. fesse, that in the Fourth Age, there was Consecration of Chrisme by a Bishop only: And that, (84) Optatus sheweth that Chrisme was accustomed to be kept in a bottle. Yea they (85) relate of S. Martin that, A Mayde dumbe from her Mothers wombe. 55) Cent. 4. being brought vnto him, powring Holie oyle into her, & praying, he made her speak wel. But Hamelmannus (86) and M. Parker do both of them confesse, that S. Denys the Areopagite, maketh mention in his writtings of Chrisme.

In like Sort is S. Gregorie reprov'd by M. Bale, (87) for Consecration of Ashes &c. And for Dedicating the beginning of Lentfast, with sprinkling of Ashes.

11. But most observed, & sundrie were the Ceremonies of Baptisme. S. Gregorie is charged by the Centurists, (88) with Consecration of the Font of Baptisme. And they charge the Fathers of the (89) Fourth and (90) third Age, with consecration of the water of Baptisme, with Abrenunciation, Exorcisme, Anoyling, threefold Immersion: And they (92) say expressly of S. Cyprian, that he, in his first booke, and twelveth Epistle affirmeth, that the water must be first purifyed and Sanctified by the Priest, that it may by baptisme, wash away the finnes of the man that is baptised; for which very saying, he is also reprov'd by M. Parker (93) and Hamelmannus.

In Baptisme was likewise used the signe of the Crosse: So the Centurists (94) confesse, that Origen in his 2. Hom. upon the 38. Ps. sheweth, that those who were Baptised, were accustomed to be signed with the signe of the Crosse: of which Rite, Tertulian also maketh mention, in his booke De Resurrectione Carnis: And Cyprian also, in his booke of baptizing Hereticks, mentioneth the Imposition of hands, with prayer & Singing. And D. Beard confesseth that, (95) The Crosse & anoynting (in Baptisme) are of great Antiquitie. Such as were Baptised were also anoyled with holie Chrisme. (96) Caluin sayth: If anie man wil defend those Inventions with antiquitie, I am not ignorant, how ancient the use of Chrisme, & exusslation, is in baptisme; how little from the Apostles Age, the supper of the Lord was touched with rust &c. Perkins (97) confesseth that, This Vnction pertained to Baptisme in the West, til aboute 300. yeares after Christ. And Zepperus (98) mentioning Holie-water, oyle, salt, exorcisme, spittle &c. sayth: I confesse, these Superstitious Ceremonies are very ancient in the Church, & not manie Ages after the Apostles times; & in further (99) prooffe therof, he alleageth those most famous & ancient Fathers S. Austin, S. Cyprian, and Tertulian.

And as concerning Exorcismes, Exusslations & other ancient rites of Baptisme, (100) Gesnerus auoucheth that, Exorcisme in Baptisme is much more ancient then Papisrie; for Nazianzene, Cyril, Cyprian, Ambrose & Austin make mention therof in manie places. The like acknowledgement wherof is also made by (101) Peter Marryr. M. Parker affirmeth, from the manie testimonies of Cyprian & Tertulian, by him alleaged in the Margēt, saying: (102) I know right wel, that within the 200. yeares after Christ, there were crept into the Church manie idle Ceremonies &c. There began in this mixt Age, Exusslation of the Baptised: Consecration of the Font with Oyle & Crosse: Oyle in Baptisme: The reserving of the Sacrament: Exorcisme: Offring, & Prayer for the dead: Fasting on certaine dayes with opinion of necessitie & Satisfaction, and the seed of Monkerie: See then (sayth M. Parker) among what weeds the Crosse grew vp and in what a dunged soyle of manie Superstitions &c. (103) Yea he further alleageth Nazianzene reporting, that, Iulian agreeable to our present Protestants) laugh at the Susslations of Baptisme. But Beza (104) sayth in general, I can not sufficiently admire al that decking, wherewith euen the most ancient Fathers thought they could adorne Baptisme, & the Lordes Supper. And hauing recited sundrie of the former Rites, used as himself confesseth, euen by the most ancient, he yet tearmeth them, Stage-plays, follies; And further thus concludeth: Verily those that make the Apostles Authors of these follies, need no consultation, though they be neuer so ancient Writers: So insinuating the former Ceremonies to be ascribed euen to the Apostles themselves by most ancient Writers.

But to conclude, so great was the respect, which ancient Fathers had to holie Ceremonies, as that with the planting of true Faith & religiō, special care was had of Sacred Rites & Ceremonies, as an external ornament therof. (105) D. Humfrey demanding, what Gregorie & Austin brought into the (English) Church answereth, A burden of Ceremonies &c. They brought in the Archbishops Palle for the Solemnities of Masse, Purgatorie &c. The oblation of the wholesome Host, & prayers for the dead &c. Reliques &c. Transubstantiation &c. new Con-

69) Cent. 4.  
col. 433.

And see  
Bullingers  
Decades.

Decc. 5. p.  
337.

70) Cent. 4.  
col. 433.

71) Cent. 4.  
col. 419.

72) lb. col.  
433. 414.

73) Cent. 4.  
col. 1320.

And Osiand.  
cent. 4. p.

454.

74) Cent. 3.  
col. 134.

75) Cent. 3.  
col. 135.

76) Cent. 4.  
p. 390.

77) Cent. 6.  
col. 364. 365.

Osiand. cent.  
6. p. 189.

290.

78) Prof.  
Appeal. l. 1.  
p. 56.

79) Fulk  
against Rhē.  
T. 1. in 1.

T. 4. sec. 13.  
fol. 178.

Parkins in  
Problem.  
p. 135.

80) Against  
Heikins  
&c. p. 377.

81) Of the  
Masse. p. 51.

82) Cent. 6.  
col. 367.

83) Cent. 4.  
col. 861. 503.

1274. 869.

84) Cent. 4.  
col. 420.

85) Cent. 5.  
col. 1386.

86) De Tra.  
dit. Apost.

707. 717.  
Parker  
against Sym.

bolizing &c. part. 1. sec. 11. p. 76. 87) In *Atti Rom. Pont.* p. 44 &c. 88) Cent. 6. col. 367. 89) Cent. 4. col. 415. 90) Cent. 3. col. 82. 91) Cent. 4. col. 417. 418. 439. & cent. 3. col. 114. 215. 116. *Alfsee Eobanus in his libel. Theolog. p. 210.* 92) Cent. 3. col. 82. 93) Against Symbolizing &c. part. 1. sec. 35. p. 112. 213. *Hamelman, de Tradit. Apostol. 2. c. 7. col. 97.* 94) Cent. 3. col. 115. *And M. Spark in his Persuasion to Uniformity. p. 23.* 95) *Restoration from Romish Relig. p. 391.* 96) *Instit. 4. c. 17. sec. 43.* 97) In the 2. vol. of his work. p. 651. 98) *Politia Eccl. 1. 2. c. 22. p. 123.* (99) *Ibid. p. 124. 125.* *Morton, Mason, Calsheil and Parkins.* (100) *Compend. loc. 33. p. 264.* (101) *Common places. part. 4. c. 9. sec. 14. 15. p. 132. 133.* (102) *Against Symbolizing with Antichrist. part. 2. sec. 8. p. 128.* (103) *Ib. part. 1. p. 152. And part. 2. p. 131.* (104) *In Epist. Theol. op. 8. p. 79.* (105) *Instit. part. 2. par. 3. p. 5. & 617.* (106) *Cent. 6. p. 289. 290.* (107) *Prot. Appeal. 1. 1. p. 53. 58.* (108) *In Pref. novi Testam. ad Principem Candensum.* (109) *In his Rejoynr to Martials Reply p. 131. 132.* (110) *In 2. Cor. 6. 3.*

secrations of Temples &c. of al which, what els was sought, then that Indulgences, Manachisme, Papistrie, & the whole Chaos of Popish Superstition should be built? These things Augustin the great Monk, taught by Gregorie the Monk, brought vnto the English. But yet more particularly saith (106) Luke Osiander; Augustin thrust vpon the English Churches, the Roman Rites and Customes; to wit, Altars, Vestments, Images, Masses, Chalice, Crosses, Candlesticks, Censors, Banners, Sacred vessels, Holie waters, and euen the booke of Roman Ceremonies. Accordingly saith (107) D. Morton: In the Innouating, and multiplying of new Rites, Gregorie himself was not the least Agent. As also, Be it knowne to al our Adversaries, that the too manie Ceremonies vsed by S. Gregorie, can not excuse their now far more multitudes, nor can some of his not good, iustify their much worse Rites &c. (108) Beza speaking of the times of Augustin, Chrysostome, & Cyprian, affirmeth that, Some Bishops &c. applied themselves to the building of Statelie Temples &c. and the increasing of Ceremonies &c. And that others, would not only not repress open Superstitions arising, but also would maintaine them. And a litle after he auoucheth directly that, At the same time &c. the multitude of Ceremonies increased.

But I wil end with M. Calsheil, who, as (109) D. Full relateth of him, auoucheth in general that, The Fathers declined al from the Simplicie of the Gospel in Ceremonies. And with (110) Melancthon who auereth, that presently from the beginning of the Church, the ancient Fathers obscured the doctrine concerning the iustice of Faith, increased Ceremonies, and deuised peculiar worshipps. So disliking to our Protestants, was the Doctrine and Ceremonies vsed by the Fathers, euen from the beginning of the Church of Christ.

Here then we haue, besides the former more substantiall poynts of Faith & Religion, euen the verie outward semblance & face of our present Roman Church, confessedly most like or agreeing to the ancient Primitiue, both of them teaching & vsing. First Hallowing or Consecration of Churches. Secondly, Dedication also of the to Christ or some of his Saints. Thirdly, Seuering the also with vestries & Chancels. Fourthly, Placing in them Altars. Fifthly, with wax-candles & lamps burning in the day time. Sixthly, which also were vsed at Burials. Seauently, there were also in the Church, placed Images of Christ & his Saints. Eighthly, At the Altars serued Priests, who offered the Sacrifice of the Masse, & who at their Consecration were specially anoynted, hauing afterwarde their Crownes shauen. Ninthly the vestments & vessels vsed by the Priests in administration of the Sacrifice and Sacraments, were so peculiarly reuerenced, as that they were not to be touched by the Laitie. Tenthly, the Priests in time of Sacrifice sayd some prayers secretly, others audibly. Eleuenthy, they kept also the Canonick Houres of Prime, Third, Sixt & Ninth. Tweluelthly, with prayer also they hallowed water, bread, oyle, ashes & sundrie other creatures. Thirteenthly, as also the Font, & water of Baptisme, vsing in Baptisme the signe of the Crosse; Anoyling, Exorcismes, & sundrie such like, vsed euen at this day by the Roman Church; though greatly impugned and contemned by the Protestant Congregation.

Now the Doctours alleadged, & reiectd by Protestants for the foresayd points, are S. Gregorie, Ambrose, Optatus, Petrus Alexand. Augustin, the Fathers of the Laodicean Council, Hierom, Theodoret, Nazianzen, Cyril, Basil, Chrysostom, Eusebius, Sixtus, Cyprian, Athanasius, Stephen, Tertullian, Origen, and S. Denys, Scholler to S. Paule.

The Protestants producing and reiecting the foresaid Fathers, are the Centurists, Crispinus, Carion, Osiander, Hospinian, Peter Martyr, Prætorius, Chemnitius, Schulerus, Zeperus, Bullinger, Mornay, Hamelmannus, Caluin, Gesnerus, Beza, Melancthon, Humfrey, Brightman, Fulk, Reynolds, Bale, Carithwright, Jacob Hutton, Spark, Willer, Whitegust, Whitaker, Beard, Parker, Morton, Mason, Calsheil and Parkins.

### THE THIRD

(100) *Compend. loc. 33. p. 264.* (101) *Common places. part. 4. c. 9. sec. 14. 15. p. 132. 133.* (102) *Against Symbolizing with Antichrist. part. 2. sec. 8. p. 128.* (103) *Ib. part. 1. p. 152. And part. 2. p. 131.* (104) *In Epist. Theol. op. 8. p. 79.* (105) *Instit. part. 2. par. 3. p. 5. & 617.* (106) *Cent. 6. p. 289. 290.* (107) *Prot. Appeal. 1. 1. p. 53. 58.* (108) *In Pref. novi Testam. ad Principem Candensum.* (109) *In his Rejoynr to Martials Reply p. 131. 132.* (110) *In 2. Cor. 6. 3.*



## THE THIRD BOOK, VVHERIN IS PROVED

THAT THE CHVRCH OF PROTESTANTS  
vvas neuer knowne or in Being before the dayes of  
Luther: And that the Articles of Religion novv  
taught by the Protestant Congregation, vv ere  
Heresies condemned by the Primitiue  
Church of Christ.

*IT IS CONFESSED BY PROTESTANTS,  
that from the dayes of the Apostles until the tyme of Luther,  
themselues neuer had any knowne Church or  
Congregation, in anie part of the  
vniuersall World.*

### CHAPTER I.



**S**EING contraries placed together do more clearly ap-  
peare, hauing hither to offered to the view of the indifferēt  
Reader, the clearest continuance of our Catholick Church,  
from the Apostles tymes to these our dayes: as also the co-  
fessed agreement throughout particular Controuersies be-  
twene our present Roman, and the ancient Primitiue  
Church of Christians; I will now in further manifestation of the truth,  
no lesse clearly discover the Protestant Churches inuisibilite, or rather  
nullitie & not-being, during the forsayd time from the Apostles to Luther. (1.) Reiden-  
der to Bri-  
stow p.  
341.  
The Proof whereof for these last thousand yeares, is so easie & obuious,  
as that (1.) D. Fulk plainly teacheth, that the Renelation of Anti-Christ, vvith  
the (Protestant) Churches flight into vvildernes, was Anno 607. And (2.) Simon [2.] Cata-  
logue of Do-  
ctours in  
the ep. to  
the Reader.  
de Voyon affirmeth, that Anno 605. vvhen Pope Boniface vv as stalled in the Papal  
throne, then falsehood got the victorie, &c. then was that vniuersal Apostasie from  
the Faith foretold by Paule. (3.) Hospinian assureth vs, that in the Age of Gregorie  
the Great, al kind of superstition and Idolatrie, as a sea ouerflowed, ouervvhelmed, (3.) Hist.  
Sacram. l.  
2. p. 157.  
and vvholly ouerdrownd almost the vvhole Christian vvorld; no man not only not re-  
sisting, but al vvher adding, and affording vvhat strength they could. So cleare it is,  
Aaa that



## 2 THE PROGENIE OF CATHOLICKS

that in the verie time of S. Gregorie, no one Protestant was known to the Christian world, and much lesse was seene to resist, or hinder the swelling sea of Roman Religion.

[4] Expo-  
sicio of the  
Creed. p.  
307.

But to proceed, (4.) M. Parkins auoucheth, that during the space of 900. yeares the Popish Heresie (for so do Hereticks stile it) hath spread itselfe ouer the vyhole earth, and the faithful seruants of God were but as a handfull of wheat in a mountaine of chaffe, vylich can scarce be discerned (5.) And againe, we say, that for the space of manie hundred yeares, an vniuersal Apostasie ouerspred the vyhole face of the earth, and that our Prot. Church was not then visible to the vworld, but lay hid vnder the chaffe of Poperie. M. Bale affirmeth, that from the yeare 607.

(5.) Idib.  
p. 400.

[6.] Cent.  
1. p. 69.

[7.] Cent.  
1. p. 63.

[8] In by-  
potef. pos.  
Theolog. 1.  
3. p. 110.

[9] Tract.  
Theolog. p.  
374.

puritie of Heauenlie (or Protestat) doctrine, vanished in the Church. (7.) And that, after Gregorie the First, puritie of doctrine perished. And that from Phocas (the Emperour, wholiued Anno 602.) til the renewing of the Gospel (by Luther) the doctrine of Christ, was for that space among Idiots, and in lurking holes. (8.) Brumlerus acknowledgeth, that the Prot. Church beganne to lie hid An. 800. an vniuersal Apostacie being made, Antichrist being placed in the Temple of God, the Church fled into the desert, and there fed by God for a time, & times, and halfe a time. And whereas the true Church cannot consist without true Pastours, and preaching; yet M. Calvin confesseth, that so for some Ages the (Prot.) Church was torne and pulled in sunder, that she had no true Pastours; and that for some Ages the pure preaching of the word vanished away. Now if I should demand of Calvin, or anie his Followers, how the pretended Protestant people of those Ages could possibly beleue, and so be saued, if during those Ages, they neither had preaching, nor Pastours to preach and minister Sacraments, I might expect for my best answer the deepest silence.

[10.] Apo-  
logie of the  
Church of  
Engl. part.  
4. c. 4. And  
his defen. of  
the Apol. p.  
426.

(11.) In Au-  
gust. Cōfess.  
explicat. c.  
7. de Eccle.  
p. 137.

[12] De  
Eccle. p. 145.

[13.] Liber  
Apologet.  
p. 176.

But the more I wade herein, the lesse do I find anie bottome of the Protestant Churches latencie, or not-being: For examining the verie time of Luthers first beginning, I find it directly confessed by (10.) D. Ieruel, that the Protestant Truth was vnknowne at that time, and vheard of, when Martin Luther, and Vlderick Suinglius first came vnto the knowledge and preaching of the Gospel. (11.) Milnius argueth thus: If there had bene right beleeuers that went before Luther in his office, &c. there had then been no need of a Lutheran reformation. (12) Morgensterne censureth it ridiculous, to thinke that in the time before Luther anie had the puritie of doctrine; and that Luther should receiue it from them, and not they from Luther. Considering (saith he) it is manifest to the whole Christian world, that before Luthers time al Churches were overwhelmed with more then Cimmerian darkenes. (13.) Regius being vrged to tel what Congregation or Protestant Clergie Luther found in the world at his reuolt, answereth that before Luther there was a Clergie of the true Religion, which agreed with Luther in al things. But being to answer where this Congregation was then to be found, he hath no other help but to confesse, that it was not knowne by the Papists; neither through the Tyrannie of the Pope could peraduenture be visibly shorne. A strange answer, that it should be vnknowne to the Papists, & yet the persecution by the Pope should make it vnknowne, as though Fairies inuisible could be persecuted by Papists. But he goeth forward saying: Therefore when the Iesuites vrged, that Luther should shew (verē Religiois affectum Ecclesiam) his fellow-Church of the true Religion, they wil that Luther demonstrate contradi-

ctio

dition in tearmes; and that he proue that which is innisible to be visible. So cleare a Contradiction to the truth it is, to affirme the Protestant-visibility at Luther's first beginning.

To the former demand, the like answer is giuen by (14) M. Brighman, saying: *The Church before Luther, was in Gods hidden Vestrise*; and by (15) M. Dent affirming, that *as then Christ had his little flock in the wilderness*; and by D. (16) Whitaker teaching, that *the Church then lay hid in the wilderness*.

But none acknowledgeth this truth more plainly then Luther, himself saying: *At the first I was alone. And, I dare glory that Christ was made first knowne by me; but with the denial hereof Suinglius doth dishonour me.* Yea (18) speaking of the Sacramentaries, he glorieth and sayth: *without vs, and before vs, they were nothing; truly they durst not murter; now puffed vp with our victorie, they bend their force against vs.* And in this regard, (19) Bucer tearmeth Luther, *the first Apostle to vs of the purer Gospell*. Yea (20) Calvin speaking of the same times sayth: *Seing we are compelled to make a departure from the whole world, it is absurd one to disagree with another.* So clearly was the Protestant Religion as then, dissenting from the Religion of the whole world.

In like full manner sayth (21) Cannerus: *The poyson of the Arrians infected not some litle part, but almost the whole world &c. we are come vnto those times, which euen exceed the confusion of the Arrian furie: Errour hath possessed not one litle part or other, but Apostasie hath auerted the whole bodie from Christ.* By which it appeareth, that euen at these first beginnings of Luther, not only one member or parcel, but euen the whole bodie of Christianitie, was auerted from Protestantie, the Church of Protestants as then not being knowne to haue the least Being, in the smallest parcel or member of the same bodie.

The like obscuritie, or nullitie of the Protestant Church, at Wiclifs first reuolt from the Catholick Faith, is confessed by (22) M. Fox in these wordes: *Our of al doubt, al the world was in a desperate and vile estate, and lamentable ignorance, and darkenes of Gods truth had ouershaddowed the whole earth, when Iohn Wicliffe stepped forth, as the morning starre in the midst of a cloud.* And againe (23) *In times of horrible darkenes, when there seemed in a manner to be no one so litle sparke of pure Protestant doctrine left or remaining, Wicliffe by Gods providence rose vp, through whom the Lord would first awaken and raise vp againe the world &c.* (24) Crispinus also auoucheth that Iohn Wicliffe beganne as from a deepe night, to draw out the truth of the doctrine of the Sonne of God. And D. (25) Humphrey affirmeth, that Iohn Wicliffe in these last times was almost the first Trumpeter of this Gospell: In so much that (26.) Osiander confesseth, that he as then had not (so much as anie) Companions of that time brotherly to admonish him. So assured we may rest, that at Wicliffs time, the Protestant Church was ouershaddowed with horrible darkenes, not so much as one litle sparke of pure Protestantie, appearing in the world.

But yet neither was Wicliffe himself Protestant; for besides his fundrie Catholick opinions before proued, it is testified of Wicliffe to the contrary, by Melancthon (k) saying: *I haue looked into Wicliffe, who maketh a great ado about this Controuersie (of the Eucharist) but I haue found manie other errors in him, by which we may iudge of his Spirit; surely he neither vnderstood, nor held the Iustice of Faith, which onlie point is so necessarie to the Saluation of*

(15) || Upon  
the Reuela.  
p. 199.

(\*) Contra  
Bell. contr.  
2. q. 5. p.  
261.

(16) Tom.  
Vvitemb.  
in prefat. &  
Vviiib fol.  
63 & Tom.  
3. fol. 555.

(17) In  
prefat. in  
corpus do-  
ctrine Typo-  
sica 1561. &  
Epist. ad  
Argentineses.

(18) Loc.  
com. class. 5.  
c. 15. p. 50.

(19) Epist. ad  
Episcop.  
Hereford.  
prefat. E-  
narrat. Bu-  
ceri in E-  
uang. and  
see his scri-  
pta Angli-  
cana. p. 675

(20) Epist.  
141 p. 273.

(21) Epist.  
lesuit. part.  
all p. 49.

(22) Act.  
mon p. 85.

(23) Act.  
mon p. 391.

(24) Estate  
of the Church.  
p. 418.

(25) || Vvia  
luellip 263

(26) || Cens.  
9. 10 11. p.  
439.

(k) Ep. ad  
Fridr. mi-  
cro. inter ep.  
Suinglii p.

612.

¶ *Presat. Ep. ad Gal.* Protestants, that *Luther* sayth therof: (l) If the article of Iustification (by onlie Faith) be once lost, then is al true Christian doctrine lost: And as manie as hold not that doctrine, are Iewes, Turkes, Papists, or Hereticks. Againe, by this onlie doctrine the Church is built, and in this it consisteth. (m) If we neglect the article of Iustification, we loose al together. For (n) it is the principal article of al Christian doctrine; al other articles are comprehended in it. It is the foundation (sayth M. (o) Fox) of al Christianitie: ana the (p) only origin of our Salvation. It is the (q) soule of the Church, sayth D. Chark. Now this soule, foundation, principal Article of Protestancie, Wicliffe did not beleue. Yea such were the demerits of Wicliffe, that D. (r) Cains obiecteth him to the Oxonians, as a disgrace to their Vniuersitie. And *Melancthon* censureth him to haue been (s) A mad man; and sundrie his grosse errours and Paradoxes condemned both by Catholicks and Protestants wil discouer hereafter; so litle cause haue the Protestants to appeale to Wicliffe for the continuance of their Church in his time.

¶ *1770. Touuer Disp.* Now as concerning Waldo (27.) *Crispinus* confesseth, Waldo his beginning, to haue been in time of thicke darkenes, and as a first & litle beginning, of the institution of Christian Religion.

¶ *128. Relp. ad rat. Cāpiani rat. 3 p. 48.* But whereas Father *Campion*, Rat. 3. affirmeth, that the Protestants cannot for manie Ages together, giue exāple so much as of anie one Cittie, village, or house, professing their doctrine; (28.) D. *Whittaker* coming to answer thy very point, telleth in general, that in the worst times manie Faithful were found, and that all Histories do witnesse this: But being prouoked to giue particular instance out of anie one Historie, either of time, or person, he becometh mute; affirming in the same place directly to the contrarie. that, In the times of the Apostles al Churches, al Citties, al Townes, al Families embraced the same Religion which we (Protestants) profess: Afterwards by litle and litle, the purritie of doctrine began to be corrupted, and much superstition more and more to be spread abroad; to which yet the most holie Fathers resisted what they could, vntil that mysterie of iniquitie, which tooke roote euen in the Apostles Age, went through al the partes of the Church, and so at last possessed the whole Church. So true it is that for manie Ages together, instead of anie Instance of the Protestant Churches being, Popish pretended superstition possessed euen the whole Church.

¶ *129. Cent. 4 Ep. dedic. Regine Elizabeth.* But some may say, the Protest. Churches inuisibilitie for these last 1000. yeares, is a point vndoubted, and for such by themselves formerly and fully confessed: But it is the Primatiue Church of the first 600. yeares, wherein they glory their Church was most splendent, knowne, and conspicuous.

¶ *129. Cent. 4 Ep. dedic. Regine Elizabeth.* Now of al the Ages of the Primitiue Church, none is more famous or better knowne, or wherein Christian Religion more clearly shined ouer the whole face of the earth, then the Age of Constantin, whereof say the (29.) Centurists: The state of the Church at (Constantins) time illustrated the whole world with her splendour. And D. *Morton* styleth Constantin himself: The (a) great and first Christian Emperour, so greatly honoured in the first and most famous Synode of Nice. And yet in so great a Sun-shine of Christs true Church, it was impossible as then, to see a Protestant Chappell; for M. (30) *Brightman* teacheth, that the Protestant Church, from the times of Constantin, for 1260. yeares, was hid &c. And (31) againe, for 1000. yeares from Constantin, the Church

was conuersant with Christ in most hidden dens: Yea, as (32) then there were  
 no Protestant publick assemblies, wherein the Diuine Institutions did wholly flourish: 326.  
 So Constantine, a sonne of the Church (saith he) did more hurt, then an Enemy: As (33) 33) Ibid. p.  
 also, the want of publick Religion hath been manie Ages; to wit, from Constantine the 577. & see  
 Great, to this day; at which time Antichrist reigned, whilst the Woman (the Pro- 34) Upon  
 testant Church) liued in the desert. To the same effect sayth M. Napper: the Reuelat.  
 (34) From the yeare of Christ 316. God hath withdrawne his visible Church, from p. 161.  
 outward assemblies, to the hearts of particular godlie men &c. during the space of 1260. 35) Ibid. p.  
 yeares Gods true (35) Church most certainly abiding so long latent and (36) inuisible; 36) Ibid. p.  
 the Pope (37) and his Clergie, during at that time, possessing the outward visible Church 161. 156.  
 of Christians; And, (38) neuer suffering, for the space of 1000. yeares after Syluester 237. 23. 188.  
 the First, anie to be seene vouchable or visible, of the true Church. Whereby it is 37) Ibid. p.  
 confessed as most certaine, that at Constantines time, and euer since vntil 145.  
 Luthers, there was neuer anie publick Church of Protestants, or their 38) Ibid. p.  
 poorest Congregation, seen or knowne in the world. 239.

But to enquire yet further for a Protestant Church, in anie Age betweene  
 Constantine and the Apostles: It is likewise acknowledged by M. Napper, (39) 39) Upon  
 that during euen the second, and third Ages (next after Christ) the true temple of the Reuelat.  
 God, and light of the Gospell, was obscured by the Roman Antichrist himself; p. 191. and  
 whereto assent (40) both M. Cartwright & Beza. D. Fulke (41) auoucheth, that see cent. 2. c.  
 the true Church (of Protestants) decayed immediatly after the Apostles times. And 4. coll. 35.  
 (42) Caluus Secundus Curio, further sayth: Are we ignorant in how great darknes, 40) In B2.  
 blindness, and ignorance, the world hath continued, almost from the Apostles Age, to crosses sur-  
 these verie times, in which about all expectation the Lord began to manifest himself? In- nuy c. 27. p.  
 like sort it is affirmed by another (43) Protestant, that from the Apostles time 343.  
 til Luther, the Gospell neuer had open passage. (44) Sebastianus Francus auerreteth 41) Answ.  
 that, Presently after the Apostles, all things were turned upside downe &c. And that for to a Commer.  
 certayne through the worke of Antichrist, the external Protestant Church, together Cath. p.  
 with the Faith and Sacraments, vanished away presently after the Apostles departure. 35.  
 And that, for these 1400. yeares, the (Protestant) Church hath been no where 42) De am-  
 external & visible. Lastly D. Downham (45) teacheth that the general defectiō of the plundine  
 visible Church (foretold 2. Thessal. 2.) began to work in the Apostles times. Most regni Dei.  
 certainly then we may conclude, that the Church of Protestants was wan- l. r. p. 43.  
 ting and vknowne, euen in S. Pauls time; and so continued in the darkest 43) Ami-  
 lakes of Avernus, vntil Luther sent out by Pluto, enlighthned the world, by Christi sine  
 the comfortable beames of his libertine Gospell. prognostica  
 44) Ep. de  
 Abrogandis  
 statutis Ec-  
 clesiasticis.  
 45) Amisp  
 l. 2. p. 27.

So cleare and vndoubted then it is, that this new Protestant Congre-  
 gation was neuer knowne to the world, before the dayes of Luther, that we  
 produce only in prooffe therof for witnesses the Protestant writers, the  
 Centurists, Hospinian, Simon de Vio, Bumlerus, Luther, Caluin, Beza, Milnius,  
 Morgensterne, Rhegius, Bucer, Camerus, Crispinus, Osiander, Curio, Sebastianus  
 Francus, Humphrey, Fulke, Parkins, Brightman, Dent, Fox, Napper, Cartwright,  
 Downham, Whitaker, and Jewell.



A FVRRHER CONVINCING PROOF OF THE  
*Protestant Churches not being, during the first 600. yeares, is  
 taken from the Fathers Condemning in the ancient Hereticks  
 the chiefest articles of the Protestant Religion, and  
 our Protestants Confessing the same. And First  
 Concerning the Sacraments.*

## CHAPTER II.

1) Her. 38.  
 contra Iul.  
 Pelag. l. 6. c.

7.  
 2) Invescr.  
 ad Melenis.

Concil. and  
 Leo ep. 86.

3) Cent. 5.  
 col. 185.

4) Loc. com.  
 fol. 38.

(a) Synopsi  
 A. 15. & upo

the 122. Pf.  
 Fulk against

Purgatorie  
 p. 35.

5) Comiva  
 Durum l.

10. 883. &  
 Sarcarius

loc. com.

Tom. 1. de  
 Baptismo

fol. 232.

6) Daimpe-  
 rijs. & con-

cupis. li. 2. c.

20. & c. 17.

7) Against  
 Symblicum

part. 1. sect.

11 p. 152. &

part. 2. sect.

9. p. 131.  
 8) Theo-  
 doret dial. 3.



As it is most certaine, that the Protestant Church and Reli-  
 gion, was neuer hard or knowne of, in anie Age whatsoeuer  
 precedent to ours: So it may not be denied, but that in se-  
 ueral Ages, there haue some gone out of our Catholick  
 Church, who teaching or professing some one or other ar-  
 ticle contrarie to the same, were euer condemned by the Doctours and  
 Pastours of the sayd Church for Hereticks, and their opinions for Here-  
 tical; amongst which to treat only of such as are now renewed, defended,  
 and beleeued by the Protestant Church, I wil beginne with the holie  
 Sacraments.

And first concerning Baptisme; whereas Caluin, Beza, Morron, and other  
 Protestants, do al of them teach, that children dying vn baptized may be  
 saued: I his error was condemned in the Pelagians by S. Augustin, who  
 reporteth that amongst other their errors, they taught that children  
 might haue life (1) euermlasting, although they were not Baptized; which opinion  
 (2) Innocentius tearmeth in them to be very foolish: This error of Pelagians is  
 so certaine, that it is confessed and reported by the Centurie-writers, and by  
 (4) Sarcarius. In like sort (a) D. Willet, & D. Fulk denying remission of sinnes,  
 and grace to be giuen by Baptisme, are condemned in the Manichees by the  
 acknowledgement of (1) D. Whitaker, saying of him selfe, & some other Pro-  
 testants: Wee beleue and teach, that Sinnes are forgiven, and grace conferred in  
 Baptisme; which the Manichees were accustomed to deny.

The denial of Exorcisme and Exsufflation vsed in Baptisme, was con-  
 demned in Iulianus the Pelagian, wherof sayth (6) S. Augustin: Iulian reproa-  
 cheth the most ancient tradition of the Church, whereby children are exorcised, and  
 breathed vpon. And (7) M. Parker alleageth Nazianzen reporting, that Iulian  
 laughd at the sufflations of Baptisme.

To come to the Eucharist, (8) S. Ignatius affirmeth of certaine Hereticks  
 of his time: That they do not admit Eucharists and oblations, because they do not  
 confesse, the Eucharist to be the flesh of our Sauour Iesus Christ, which flesh suffered  
 for our sinnes. These words are acknowledged and cited for the saying of S.

Ignatius, by (9) Hamelmammus, Chemmirius, Symon Pauli, and other Protestants.  
 Communion vnder both kindes, was condemned in Nestorius; Vrbannus Reginus  
 sayth

sayth hereof: (10) Nestorius communicated the Laitie vnder both kindes, (but) *de Tradis Apost. col.*

The denial of the B. Sacraments Reseruatiō (which Protestants now generally deny) was condemned in the Anthropomorphites, of whom sayth S. Cyril: I heare (11) they say that the mystical blessing, if anie remnant thereof do remaine, til the next day following, is vnprofitable to sanctification; but they are mad in so saying; for Christ is not made an other; neither shal his bodie be changed, but the vertue of blessing and liuely grace, do alwayes remaine in it. This censure of S. Cyril is confessed and disliked by (12) Peter Martyr, as also by (13) D. Fulk; and Oecolampadius, who answeriug hereunto sayd: Cyril wrote this against the Anthropomorphites, who taught that the bodie of Christ was corrupted, if the remnant of the Sacraments were corrupted. But this most strongly confirmeth both Reseruatiō, and Real presence; for how could the Anthropomorphites think Christs bodie to haue been corrupted, the Sacrament being corrupted, had they not thought, Christs bodie to haue been in the Sacrament, & the same as then vsually reserued?

The denial of Priests power to remit sinne in the Sacrament of Penance, was condemned in the Nouatians, against whom writeth S. Ambrose (14) thus: They say they giue the reuerence to God, to whom alone, they reserue the power of forgiuing sinnes: but none do greater iniurie vnto him, then those who wil breake his commandments; for seeing our Lord himself in his Gospell hath sayd: Receaue you the Holie Ghost, whose sinnes you shal remit, they shal be remitted &c. who doth more honour him, he who obeyeth his commandments, or who resisteth?

To omit the like censure giuen by Pacianus (15) against Sympronianus the Nouatian; Socrates relateth the Heretick Acelius to haue sayd, that sinners (16) were to be inuited to Penance, but the hope of Remission they were not to haue from Priests, but from God alone, who hath power to forgiue sinnes; which when he had spoken; the Emperour sayd, O Acelius, set a ladder, and if thou canst, ascend alone to Heauen. So strange and singular in those times, was this opinion of the Nouatians; and yet this Historie is so true, that it is recorded and confessed by (17) Osiander, Chemnitius, and the Centuric-writers: And M. Dilingam (18) granteth that, The Nouatians did reserue to God alone the power of forgiuing sinnes; do so Protestants? sayth he: And may not I rather say, and that most truly, that Protestants do so: and therein are right Nouatians? For what Protestants in England dare publicly now auouch, that Ministers haue power, not onely to declare, but truly to forgiue sinne, and that remission of sinnes is not reserued to God alone?

In like sorte, concerning Penance inioyned after Confession, Theodoret reprobroueth the Hereticks Audiani, (19) for that: They giue remission to such as are confessed, without prescribing time for Penance, as the Lawes of the Church commande. Concerning the Sacrament of Confirmation or Chrysm, the Nouatians, as Theodoret testifieth, were farther condemned, for that They (20) ane not holie Chrysm, to those who were Baptized by them. And Eusebius testifieth, that Nouatius himself being Baptized, was not confirmed by a Bishop, which he wanting, sayth Eusebius, how could he obtayne the holy Ghost? Optatus reprobroueth (22) the Donatists, for that they caused the reserued Eucharist, to be throwne to dogs, which dogs, therupon at raging, rent in peeces their Masters, as guiltles of

### 3 THE PROGENIE OF CATHOLICKES

the holie Bodie: They also threw out of the window a vial (or litle bottle) of Chrisme, to the intent to breake it, the which being slayed by an Angels hand, God preserving it, light safe amongst the stones.

21) Hist. li.  
6. c. 35. & see  
M. Parker  
against Sym-  
bolizing p.  
77. 96. 97.

For the denial of the external Sacrifice of the Masse, Ignatius before censured certain Hereticks, saying: They do not admit Eucharists and oblations, because they do not confesse the Eucharist, to be the flesh of our Saviour Iesus Christ &c. And S. Augustin (23) condemneth the Manichees, for denying external sacrifice; of whom he further sayth: The (24) Manichees being ignorant, what is to be condemned in the Sacrifices of the Gentils, and what to be understood in the Sacrifices of the Hebrewes, and what to be holden or observed in the Sacrifice of Christians, do Sacrifice their owne vanitie to the Diuel:

23) l. 2. con-  
tra Dona-  
tistas.

23) Tom. 6.  
con. Adun-  
legis and  
Prophet.

24) Tom. 6.  
con. Faust.

25) Mich. l.  
30. c. 18.

26) Conc. 6.  
Constantinop.  
can. 32.

27) l. 2. Ep.  
con. Dona-  
tist.

Yea, the Armenians (25) were condemned, for not mingling water with wine in the Chalice in time of the Sacrifice; against whom was vrged the authoritie of S. Iames and S. Basil: And S. Cyprian (28) affirmeth, against the Hereticks Aquarij, that in the chalice of our Lord, water alone cannot be offered, neither wine alone &c.

And as concerning Altars, vpon which this sacrifice was offered, Optatus (27) sayth vnto the Donatists: What is so Sacrilegious, as to breake, scrape, and remoue the Altars of God, in which sometimes yourselues haue offered? For what is the Altar, but the seat of the Bodie and Bloud of Christ? These at your furie hath scraped, or broken, or remoued &c. What hath Christ offended you, whose Bodie and Bloud there resided at certaine times? What haue your selues offended, that you should breake those Altars &c. So clearly, was our Protestants furie and malice in ruining Altars, long before condemned, in the Heretical Donatists.

And thus we see our moderne Protestants, agreeing first with the Pelagians, in denying the necessitie of Baptisme, and grace, & remission of finnes to be giuen thereby; as also the Ceremonies of Exorcisme and Exsufflation, to be therefore in them, and the Manichees, condemned for Hereticks by S. Augustin. Secondly, their denying of the Real Presence in the Eucharist, was condemned in most ancient Hereticks by S. Ignatius. Thirdly, their denying of Communion vnder one kinde, was condemned in the Nestorians by the Council of Ephesus. Fourthly, Their denial the B. Sacraments Reseruatiō, was condemned in the Anthropomorphites by S. Cyril. Fifthly, the denial of Priests power to remit sinne, was condemned in the Novatians by S. Ambrose. Sixtly, in whom also was condemned the denial of Confirmation and Chrisme, by Theodoret and others. Seauenthy, the denial of External Sacrifice, was condemned in the Manichees by S. Augustin, and in others by S. Ignatius. Eightly, the not mingling of water with wine in the Chalice, was condemned in the Armenians by the 6. Council of Constantinople, and in the Aquarij by S. Cyprian. Ninthly, & the breaking and casting downe of Altars, was condemned in the Donatists by Optatus. And so I leave it to the iudgement of anie indifferent man, whether it standeth with more discretion and securitie, concerning the former points of Faith and Religion, to ioyne in profession and beleef, with S. Ignatius, S. Cyprian, S. Ambrose, S. Augustin, S. Cyril, Theodoret, Optatus, and the present Catholick Roman Church, or with the most infamous and condemned Hereticks, the Pelagians, the Manichees, the Donatists, the Nestorians, the Novatians, the Anthropomorphites, the Aquarij, the Armenians, and the present Protestant Church.

That

THAT THE FATHERS CONDEMNED  
in ancient Hereticks the opinions of Protestants con-  
cerning the Scriptures, and the Church Militant, and Triumphant.

## CHAPTER. III.

**T**O examine now such doctrines, as concerne the sacred Scriptures, and the Church both Militant, and Triumphant: It hath been obserued in al Hereticks, to pretend only Scripture in defence of their errours, thereby to euade the manifest and most conuincing arguments from Councils, Fathers, and Histories. So S. Hilarie (28) wisheth vs to remember, (that there) is no Heretick, (which) doth not faine, that the blasphemies which he teacheth, are according to the Scripture. And S. Austin (29) affirmeth, that al Hereticks endeavour to defend their false and deceitful opinions, out of the Scriptures: Yea he reproveth (30) Maximus the Arian, for saying (as Protestants now do) If thou shalt bring anie thing from the sacred Scripture, which is common to al, it is needful we heare you: But these wordes which are out of the scripture, in no case are to be receaued of vs. In like sort, sayth S. Vincent: (31) If one shal aske anie Heretick &c. from whence do you proue, from whence do you teach, that I ought to forsake the vniuersal and ancient Faith of the Catholick Church? Presently he (answereth) for it is written; and forthwith he prepareth a thousand testimonies, a thousand examples, a thousand authorities, from the Law, from the Apostles, from the Prophets &c. Agreeably hereunto the Arians denied, the Sonne of God to be consubstantial to his Father, because the word Consubstantial is no where in the Scriptures, as S. Athanasius, S. Austin, and S. Hierome testifie in sundry places writing against them.

The Macedonians (32) and Eunomians denied, the Holie-Ghost to be equal with the Father and the Sonne, because in their opinion, it is no where expressly set downe in the Scriptures. The (33) Nestorians denied, the B. Virgine Marie to be the Mother of God, because these wordes are not expressly in Scripture: And the selfe same pretense of only Scripture, is still vsed now by Protestants, as I haue proued at large els. where.

The continuance and visibilitie of the Church of Christ, was denied by the Donatists, of whom S. Austin affirmeth, that they used to collect certaine places of Scripture, and to wrest them against the Church of God, that so it might be thought, to haue sayled and perished out of the whole world. And as Protestants say now, of the Church before Luthers time, so sayd the Donatists before: (34) The Church hath revolted and perished out of al Countries: But this (saith S. Austin) say they, who are not in; O impudent speech! The claime of Ecclesiastical Primacie was condemned in the Emperour Constantius, to whom

(28) Orat. 21

cont. Constantium.

(29) L. 1. de Trinit. c. 3.

(30) L. 1. con. Maxim.

(31) L. 1. c. 8. haret.

(32) Basil. de Spiritu

Sacro c.

25. Et l. 1. contr. Eunomium.

(33) Cyril. Socrates

and others writing of the Nestorians.

(34) de vniuersa Eccl. c. 2.

35) August. in Ps. 101.

Conc. 2.



36) Athan.

Epist. ad

Solis. vii.

agenses.

Ambr. Ep.

32. 33.

Sozom. l. 6.

c. 7. Conc. 3.

Ciribig.

can. 9. Aug.

Ep. 48. 50.

162. 165.

(37) Cent. 4

col. 549.

Polanus in

Symphonia

p. 836. 837.

838. 839.

841. 842.

843. 844.

849. Cart-

wright in

whisg. def.

p. 700.

Ofiander. cen.

4. p. 477.

(38) Answer

to a Coun.

Cash. p. 46.

Par. against

Symb. par.

1. p. 74. 83.

Cent. 4. col.

1150. Crisp.

his Estate of

the Church

p. 131. Ofian.

cent. 4. p.

506.

(39) Defen.

Tract. de

diversi. p.

p. 349. 346.

(40) Loc.

41) De Ecl.

dog. c. 73 see

Chennit.

Exam. par.

4. p. 7.

(42) Ser. 93.

De Inuent.

corpo.

S. Gernaffi

& Protasii.

(43) Contr.

Vigil. c. 4.

(44) Hist.

Eccle. lib. 16.

2. 27.

Ofius (36) sayd: I. beseech thee cease, and remember thou art mortal; be fearful of the day of Iudgement; keepe thyself pure against that day; do not intermedle in Ecclesiastical affaires, neither commaunde vs in this kind, but rather learne those things from vs. God hath committed the Empire to thee; and to vs, those things which belong to the Churches. Take heed least drawing vnto thee such things as concerne the Church, thou be guiltie of great crimes. And againe; for who seeing him in decreeing to make himselfe the Prince of Bishops; and to be cheef Iudge in Ecclesiastical Iudgement, wil not iustly say, that he is that abomination of Desolation which was foretold by Daniel? Herof also the (37) Centurists; Emperours also sometimes vnsittingly assumed to themselves the (37) Cent. 4 Iudgement of masters of Faith, which thing Athanasius reprehendeth in Constantius, and Ambrose in Valentinian &c.

The denial of Innocation of Saints, was condemned in Vigilantius the Heretick, of whom (38) D. Fulk sayth: Last of all Vigilantius shal be brought in, who wrote against Innocation of Saints, Superstition of Reliques, and other Ceremonies; him Hierome reproveth. And the same is confessed of Vigilantius, by M. Parker, the Centurists, Crispinus, and Ofiander. In like sorte D. Sarania, and Beza do both of them affirme, that Arius was likewise condemned by the Fathers, whisg. def. for his then teaching, that the Saints departed are not to be prayed vnto. I he which also is acknowledged by (40) Bucanis, against Arins.

The denial and contemning of Saints Reliques, is condemned in Ennonius, and Vigilantius; whereof sayth (41) S. Anstin: We beleue that the boches of Saints, and especially the Reliques of Blessed Martyrs, are most intirely to Cash. p. 46. be honoured if any man contradieth this, he is supposed not to be a Christian; a but an Par. against Ennonian, and Vigilantian. So likewise the Arrians and Vigilantius, denying the Diuels to be tormented by the Reliques of Martyrs, are condemned therefore, the first by S. Ambrose (42) the second by (43) S. Hierome.

The denial of the Images of Christ, and his Saints, was condemned in Xenaias, of whom sayth (44) Nicephorus: That Xenaias first ( & audacious soule, and impudent mouth ) vomited forth that speech: That the Images of Christ, and cent. 4. p. those who haue pleased him, are not to be worshipped. According to which the Protestant (45) Functius confesseth that, Xenaias first raised warres in the Church against Images.

The denial of the signe of the Crosse, was condemned in some ancient Magicians, of whom thus writeth (46) Theodoret; The Diuels appearing in their accustomed shape, feare compelled Iulian (the Emperour) to signe his forehead with the signe of the Crosse; wherupon the Diuels, beholding the figure of our Lords victorie, and remembreing their owne ruine, forthwith vanished away &c. Iulian affirmed, that he greatly admired the vertue of the Crosse, and that the Diuels fled away, because they could not endure the signe thereof; to whom the Magician sayd; Do not so think; for they do not feare for that reason which you alleage, but detesting your fact, they withdrew themselves from our sight. Wherupon (sayth Theodoret) so wretched Iulian was deceaued by him &c. And yet the Protestant (47) Ofiander is not ashamed, to iustify this foresayd speech of the Magician, affirming of this example, that the Diuels by dissembling their flying away, would confirme the superstition of the people, as though (sayth he) Diuels were driuen away, by the signe of the Crosse. And whereas manie miracles haue been wrought in the Church, by the signe of the Crosse, by the Relicks of Saints, and sundrie other such holie helps; the Arrians vied, to attribute the same to witchcraft, and deceits

of the Diuel; hereof sayth (48) S. Ambrose: The Diuels say to Martyrs, you are come to destroy vs; the Arrians say, these are not true torments of Diuels, but only feigned and affected scoffes. For the same cause (49) S. Hierome reproveth Vigilantius, saying: According to the custome of the Gentils, and of wicked Porphyrie, and Ennomius, thou saigest these to be the sleights of the Diuels, and that the Diuels do not truly crye, but only counterfaiet their torments &c. And (50) Victor reporting, how the Catholick Bishop Eugenius, hauing restored sight to one Felix that was blind, signing his eies with the Standard of the Crosse, a thing (sayth he) manifest to al the Congregation, he farther reporteth, that the Arrian Bishops sayd, that Eugenius did this by witchcraft. And the selfe same answer, is giuen to S. Martinus Miracles, by the Centurie-writers, and to the Miracles of holie Symeon, by (52) Fausus, and Hospinian, and to the Miracles of B. Aman, by (53) Dancus.

The denial of Purgatorie, of prayers, and Sacrifice for the dead, was condemned in Arius, by S. Austin, (54) and S. Epiphanius, wherof sayth D. Fulk: (55) I wil not dissemble that, which you thinke the greatest matter; Arius taught that prayer for the dead was vnprofitable, as witnesseth both Epiphanius, and Austin, which they count for an error. (56) Ofiander reciting the condemned errors of Arius, amongst the rest numbrell this, That we ought not to pray, or offer Sacrifice for the dead. And D. Field sayth: The eleuenth, is the Heresie of Arius, he condemned the custome of the Church, in naming the dead at the Altar, and offering of the Sacrifice of the Eucharist &c. He was iustly condemned. And the same error in Arius, is expressly confessed by (58) Pamaleon, by Bullinger, by Hospinian, and D. Abbot.

From the premisses then we may obserue, First, that our moderne Protestants appealing to only Scripture, are condemned in the Arrians, by S. Austin; and in other Hereticks, by S. Hilarie, and other Fathers; and in the Macedonians and Ennomians, by S. Basil; and in the Nestorians, by S. Cyril. Secondly, their denying the visibilitie of Christs Church, was condemned in the Donatists, by S. Austin. Thirdly, their, giuing Ecclesiastical Primacie to temporal Princes, was condemned in Constantius by S. Athanasius; and in Valentinián, by S. Ambrose. Fourthly, their denying of Immaculation of Saints, was condēned in Vigilantius by S. Hierome. Fifthly, the dishonouring of Saints Reliques, was condemned in Ennomius and Vigilantius, by S. Austin, and S. Hierome; and in the Arrians by S. Ambrose. Sixthly, the denying of holie Images, was condemned in Xenaites, by Nicephorus. Seauenthy, the denying of the signe of the Crosse, and the vertue thereof, was condemned in Magicians, by Theodoret. Eightly, denying of Miracles, and imputing them to witchcraft and the deceipts of the Diuel, was condemned in the Arrians, by S. Ambrose, & in Vigilantius by S. Hierome. Ninthly, the denial of Purgatorie, and Praier for the dead, was condemned in Arius, by S. Austin and S. Epiphanius. Now let the Iudicious Reader make choise, whether in the foresaid points of doctrine, he wil goyne in vnion of Faith, with S. Athanasius, S. Ambrose, S. Hierome, S. Austin, S. Hilarie, S. Basil, S. Cyril, Theodoret, Socrates, Sozomene, Vincent, and the present of the Roman Church; or with the condemned Hereticks, Arrians, Macedonians, Ennomians, Nestorians, Donatists, Vigilantians, Arians, Image-breakers, Magicians, and the present Protestant Church.

THAT THE FATHERS CONDEMNED  
in ancient Hereticks the opinions of Protestants, con-  
cerning Monachisme, the mariage of Priests,  
and prescribed Fasts.

## CHAPTER IIII.

**T**O make the like trial of such articles, as concerne the state of perfection, as Euangelical Counsels, Vowes, Mortification, and the like: And first concerning Monks and Monastical life, (59) S. Austin reproveth the Circumcellians, for that they accustomed to say, what meaneth the name of Monks? And againe, what shew where the name of Monks is written (in the Scriptures?) And writing (60) against Perilanus, he affirmeth, That he proceeded with cursed mouth in dispraise of Monks, and Monasteries. In like sort, (61) S. Hierome answereth Vigilantius, saying: Whereas thou affirmest those to be better, who vse their goods, and by litle and litle divide the fruiits of their possessions to the poore, then those who selling their possessions, giue al at once, thou shalt be answered, not from me, but from our Lord: If thou wilt be perfect, go and sel al which thou hast, and giue to the poore, and come follow me. He speaketh to him, who wil be perfect &c. That degree which thou prayest is the second and third, which we also allow, whilst yet we know to preferre the first, before the second and third. Neither are Monks to be terrified from their studie (or labour) by thy viperous tongue, and cruel byting, against whom thou arguest and sayest: If al shal shut vp themselves, and be in the deserts, who shal frequent the Churches? This reproofe of Vigilantius by S. Hierome, is so certaine, that it is further plainly confessed by (62) Crispinus.

Concerning Virginitie, the equalling of marriage therewith, was condemned in Iouinian, by (63) S. Hierome saying; Iouinian taught that Marriage and Virginitie were of equal merit. A point so certaine that M. Wotton, in defence of Iouinian boldly (64) auoucheth, that herein the Christian Fathers deli vnchristianly with Iouinian; againe; Iouinian worthily denyed, al difference of merit betwixt a married and single life, which no enemy of Iouinian can disproue. And the same is confessed in Iouinian, (65) by Pantaleon, and the Centurists. And yet D. Beard acknowledgeth, that S. Austin doth preferre Virginitie (before Marriage) as a greater good. But Luther (66) much exceedeth Iouinian herein saying: I do conclude that matrimonie is as gold, and the spiriual state (of single life) is as dung: In which absurditie and impuritie he is also defended by (67) D. Whitaker.

The single life of Priests was impugned by Vigilantius, whom therefore (68) S. Hierome reproveth in these words: What do the Churches of the East, of Ægypt, and the Sea Apostolick, who take Clergie-men either such as are Virgins, or continent,

59) In Pf  
132.  
60) Cont.  
liuer. Petil  
l. 3. c. 40.

61) Cont.  
Vigil. propo  
fin.

62) Of the  
Estate of the  
Church p.  
131. 132.  
63) L. 1. c. 6.  
Iouin. c. 2.

64) Def. of  
Parkins p.  
500.

65) Chron.  
p. 32. and  
cent. 3. col.  
918.

66) Retra-  
ctue from  
Romish Re-  
ligion p. 312.

67) Tom. 5  
Wittenb. in  
2. Cor. c. 7.  
fol. 107.

68) Cont.  
Camp. Rat.  
3. p. 116.

69) Cont.  
Wittenb. c. 2.

or if they have wines, yet cease to be as husband.

Agreeably hereunto D. Fulk (69) confesseth that, Iovinian also was condemned for that he taught, that such as could not containe, though they had vowed Virginitie, should neuertheless be married. And D. Morton confesseth, that (a) Vigilantius and Iovinian are condemned by S. Hierome, for impugning the vnmarried life of Priests,

The impugning of prescribed Fasts, was condemned in Aetius, of whom confesseth D. Fulk, that he taught that fasting-dayes are not to be obserued. D. Feild (17) sayth: He disliked set Fasts &c. He was iustly condemned. Osiander (72) reporteth him to say that, set Fasts are not to be obserued &c. According to libertie, a man is to fast, when he wil. This error was reproued in Aetius, by S. Austin, (73) and S. Epiphanius. And S. Austin (74) reporteth Iovinian to say: Fasts, or abstinence from certaine meates, do nothing profit. Yea he (75) auoucheth further, that to beeleeue, that such as abstaine from wine and flesh, haue no greater merit, is not the part of a Christian, but of a Iovinian; which Censure of S. Austin, is confessed in him by Chemnitius. (76)

And whereas Protestants keepe their strictest Fasts vpon Sundayes, S. Epiphanius (77) witnesseth, that the Arians desired rather to fast vpon Sunday, & to eat vpon Wednesday, and Friday: And S. Austin (78) affirmeth, that to fast on the Lord's day, is a great offence, especially since the detestable Heresie of the Manichees &c. who appoint vnto their hearers, this day, as lawful to be fasted vpon. This saying of S. Austin, is alleaged by D. Whigust, (79) and the Centurists, and the like of S. Ambrose, by (80) M. Parker.

From these few premisses, I may inferre, first, that the Protestants impugning Monkes and Monastical life, are condemned in the Hereticks Circumcellians, Pelilianus, and Vigilantius, by S. Austin, and S. Hierome. Secondly, their impugning of voluntarie poverty, is condemned in Vigilantius, by S. Hierome. Thirdly, their equalling of marriage with Virginitie, was condemned in Iovinian, by the same S. Hierome. Fourthly, their impugning the vnmarried life of Priests, was condemned in Vigilantius also by S. Hierome. Fifthly, their denial of set Fasts, and abstinence from certaine meats, is condemned in Aetius, by S. Austin, and S. Epiphanius, and in Iovinian, by S. Austin. Lastly, our Protestants Sunday-fast, was condemned in the Manichees, by S. Austin; and in the Arians, by S. Epiphanius; So perfect harmonye we euer finde, between the ancient Hereticks, Vigilantius, Pelilianus, Iovinian, Aetius, and the Manichees, and our Moderne Protestants: And between the ancient Doctors, S. Austin, S. Hierome, S. Epiphanius, and the present Roman Church.

69) Answ  
to a Count  
Cath. p. 45.  
& see Hier.  
l. 1. cont.  
Iovinis: c. 14  
and 19. and  
Apol. ad  
Pamachius  
c. 8. Epiph.  
her. 59.  
a) Appeal.  
p. 604.  
70) answer.  
to a Count.  
Cath. p. 44.  
45.  
71) of the  
Church. l. 3.  
p. 138.  
72) cent. 4.  
p. 434.  
73) her. 53.  
Epiphanius.  
her. 75.  
74) her. 82.  
75) de Eccl.  
dog. c. 68.  
76) Exam.  
part. 4. p.  
142.  
77) her. 75.  
78) Ep. 86.  
79) Defens.  
p. 502. and  
cent. 4. col.  
445. 401.  
80) Against  
Symbo. part.  
2. p. 38.



THAT THE FATHERS CONDEMNED  
in ancient Hereticks the opinions of Protestants, con-  
cerning Free-wil, Faith, Good works, the Com-  
mandments, sinne, and the knowledge and  
Death of Christ.

CHAPTER V.



81) in Proē.  
lib. cons.  
Pelagianos  
fin.  
81) de file  
cont. Ma-  
nich. c. 9.  
83) de uni-  
uersali gra-  
tia p. 109.

VT now to come to the cheifest articles of mans Freewil, Faith, good workes, and the possibilitie of the Commandments, sinne, and the like: The denyal of Freewil, was condemned in the Manichees by S. Hierome, (81) saying, it is proper to the Manichees to condemne mans nature, and to take away Freewil, and the assistance of God; of whom also sayth S. Austine: (82) The Manichees bark against these with wotted blindenes, and when they are conuincid, that Nature is not an euil thing, and that it is in the power of man to do wel or euil, they say, that the soule hath not Freewil, and they see not their blindnes. Herevpon it is, that Hemingius (83) chargeth his other Protestant Brethren denying Freewil, with the doctrine of the Manichees and the Stoicks. And whereas some answer hereunto, that the Manichees condemned Nature, which Protestants do not, we reply againe that we do not charge them therewith, but only with the denyal of Freewil and Gods grace, for the denyal wherof the Manichees were condemned; and though it were vpon other grounds then Protestants doe, yet that excuseth not, since the very denyal of Freewil was condemned in them by the Fathers. As likewise the denyal of any article of Faith (vpon what reason or ground soeuer it be) is notwithstanding to be condemned for error. The pretended sufficiencie of onlie Faith, was condemned in Eunomius (84) by S. Austine, (84) who reporteth Eunomius to haue taught, That the committing of anie sinnes whatsoeuer, and continuance in them, would nothing hurt a man, if he was partaker of that Faith which was taught by him. Agreeably to whom sayth D. Whitaker; (85) we affirme that if one haue an act of Faith, sinnes do not hurt him; this Luther affirmed, and thus we also say. The denyal in general of the diuersitie of merits, was condemned in Iovinian by S. Austine, (86) saying: We condemne the error of Iovinian, who sayd there was no difference of merits in the world to come. And S. Ambrose, (87) and others tearme it, A rude howling &c. to confound all things promiscuously &c. and to take away the degrees of different merits. The denyal of the possibilitie of keeping the Commandments, was condemned in certaine Hereticks by S. Hierome (88) saying: We accurse the blasphemie of them, who say, that anie thing impossible is commanded by God to man. And the same words vseth S. Austine, (89) in so much that the Protestant Hoffman rather accurseth S. Hierome, saying: (90) Hierome writes, let him be accursed who

who hath sayd, God to haue commanded impossible things; but why is not Hierome <sup>89) De sem.</sup> <sup>ser. 191.</sup> <sup>90) Comment.</sup> <sup>de penis. l. 1.</sup> <sup>fol. 55.</sup> <sup>91) Tom. 2.</sup> <sup>Wisemb. f.</sup> <sup>116. Cent. 4.</sup> <sup>col. 1248.</sup> <sup>(a) Infr. l. 2.</sup> <sup>c. 7 §. 5.</sup> <sup>92) Cont.</sup> <sup>Infr. l. 2.</sup> <sup>93) Epist. 1.</sup> <sup>c. 10. Conc.</sup> <sup>Mileu. c. 3.</sup> <sup>de August.</sup> <sup>l. 1. Retract.</sup> <sup>c. 13. & ep.</sup> <sup>106.</sup> <sup>94) Lib.</sup> <sup>cont. haz.</sup> <sup>post. med.</sup> <sup>95) Ad</sup> <sup>ari. sibi</sup> <sup>ari. 10.</sup> <sup>96) In</sup> <sup>assert. art.</sup> <sup>36.</sup> <sup>97) In l. 3.</sup> <sup>c. 22. sect. 6.</sup> <sup>98) Tom. de</sup> <sup>Prouid. Dei</sup> <sup>fol. 36 s.</sup> <sup>99) In Rom.</sup> <sup>100) Epist.</sup> <sup>Colloq. mon-</sup> <sup>tisb. p. 47.</sup> <sup>101) Cont.</sup> <sup>Camp. rat.</sup> <sup>8. p. 115.</sup> <sup>102) Vis.</sup> <sup>Rom. Pon-</sup> <sup>tific. p. 46.</sup> <sup>103) Resp.</sup> <sup>ad act. col.</sup> <sup>monist. et.</sup> <sup>part. 1. p. 82</sup> <sup>104) In Co-</sup> <sup>sessione ma-</sup> <sup>iore de cena</sup> <sup>Domini.</sup> <sup>104) In</sup> <sup>Crecator.</sup>

The denial of Inherent Iustice, was condemned in Iulian the Pelagian by S. Austin (92) saying: Thou dost not depart from thy opinion, wherein thou affirmest the grace of God to consist in the only remission of sinne. And the same error is condemned (93) by Celestinus and the Milenitan Council.

The affirming of God to be the Author of sinne, was condemned in Simon Magus, whereof sayth Vincencius: (94) Who before Simon Magus &c. durst affirm me, God the Creatour to be the Author of our wicked deeds? &c. And who before Nouatianus (taught) that God would rather the death of him that dyeth, then that he should returne and line? Hereof also sayth S. Austin: It is a hateful and abominable opinion, to beleene, that God is the author of anie euil wil, or action. And yet this so abominable opinion is beleueed by Luther (96) asking: How man can prepare himself to good, seeing it is not (so much) as in his owne power, to make his wayes euil; for God worketh the wicked worke in the wicked. As also by Calvin (97) teaching that, God doth ordaine by his Counsel and decree, that among men some be borne destined to certaine damnation from their mothers womb; who by their destruction may glorify God. And Sainglius (98) expressly affirmeth that, Danids adulterie pertayned to God as Author. Melancthon (99) auoucheth, that the false imposter Adulterie of Danid, was the proper worke of God; as was the Conuersion of Paul. Iacobus Andreas (100) auerreteth, that according to Beza, God is the Author of sinne. And yet al these plaine testimonies notwithstanding, (101) D. Whittaker blusheth not to say: If Calvin, Per. Martin, Melancthon, Luther, or any of ours affirm me, God to be the Author of sinne, I will not deny, but that we are al guilty of horrible blasphemie and wickednes.

And as Protestants thus ioyne with Simon Magus in making God the Author of sinne; so likewise do they with Apollinaris and Eutyches affirm me, the verie Godhead of Christ to haue suffred and died. D. Barnes (102) reporteth one of the condemned Heresies of Apollinaris to haue bene; that Christ being dead for three dayes, the Diuinitie dyed withal. And (103) Beza confesseth, that Eutyches affirmed, the Godhead of Christ to haue suffred. Agreeably to these, (104) D. Luther sayth: When I thinke that only the humane Nature suffred for me, Christ is of vile and small price, yea himself hath also need of a Saviour. Yea he reproceth the Zuinglians for that, sayth he, most obstinately they vrge against me, that the Diuinitie of Christ could not suffer. And the same blasphemie or rather Atheisme, is taught by Musculus, Isebins, (105) Gerlabin, Iacobus (106) Andreas, and the other Lutherans. And yet D. Abbot (107) is not ashamed to giue D. Bishop the lye, for his obiecing that, Luther affirmed the Godhead itself to suffer.

In like sorte, Irenaeus (108) condemning the Gnosticks for teaching Christ to haue bene ignorant, and to haue learned his A. B. C. vnder a Maister; and S. Gregorie (109) confuting the same error in the Agnoles: The same error is yet taught by (110) Beza, Bucer, Calvin, D. Weller, D. Surclif and other Pro-

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Dial. de corrup. moribus &c. f. 5. 10.) Cont. Buzium. p. 24 116. 106) Resp. ad act. Col. Monist. p. 82. 91. 107) Def. ad Park. 3. p. 140. 108) l. 1. c. 17. 109) l. 3. Intell. 3. Ep 42. 110) Resp. ad act. Col. Monist. p. 147. 148. 134. Buc. & Calvin. in Math 24. wil Synop. p 599 600. Sicut. Re- nunciu. of D. Mellison Jarney p. 55. 111) Defen- ce of Par- kins. part. 3. in the ad- vertisment annexed p. 60. 112) Anti- l. 8. p. 33. 113) Tetra- bylon. p. 97. 114) lb. p. 99. 115) Loc. com. loc. 42. p. 513. 116) Cont. Dav. l. 9. p. 830. 117) Answ. to a Count. Cath. p. 45. Dan. de he- res. f. 175. 127. Ofsand.

testant writers. I might produce sundrie other ancient condemned Here-  
sies, now renewed and defended by our new Protestant Church; but it  
may suffice to the eternal infamie thereof, First, that denying *Frewil*, it is  
condemned in the *Manichees*, by *S. Hierome*, and *S. Austin*. Secondly affirming  
only *Faith* to be sufficient to saluation, it is condemned in *Eunomius* (111) by  
*S. Austin*. Thirdly, that denying of the *diuersitie of Merits*, it is condemned in  
*Iouinian*, by *S. Austin* and *S. Ambrose*. Fourthly *Impugning the possibilitie of keeping*  
the commandments, it is condemned in certain old Hereticks, by *S. Hierome* &  
*S. Austin*. Fifthly, denying *Inherent Iustice*, it is condemned in the *Pelagians*, by  
*S. Austin*. Sixthly, Affirming *God to be the Authour of sinne*, it is condemned in  
*Simon Magus* by *Vmcentius*, and by *S. Austin*. Seauently, teaching the *God-*  
*head of Christ to haue suffred and dyed*, it is condemned in *Apollinaris*, and  
*Eutyches*. Lastly, teaching *Christ to haue been ignorant*, it is condemned in the  
*Gnosticks* by *S. Ireneus*; & in the *Agnostes* by *S. Gregorie*; So that we stil finde a  
sympathie and vnion in sundrie of the chiefeest points of Religion, between  
the ancient Hereticks, *Manicheus*, *Eunomius*, *Iouinian*, *Pelagius*, *Simon Magus*,  
*Apollinaris*, *Eutyches*, the *Gnosticks*, and *Agnostes*, and nouel Protestants of  
the on syde; and the ancient most holie Fathers, *S. Hierome*, *Gregorie*, *Vmcent*,  
*Austin* and *Ambrose*, and the Roman Church, of the other side.

Yea so grateful schollars are our Protestants to their old Maisters, and  
so otherwise naked of better answer, that they doubt not to reprove the  
ancient Doctours and Fathers of the Primitiue Church, and to commend  
and defend the condemned Hereticks of the same time; so professing to  
disclaime from the Faith and Religion taught by the old Fathers, and to  
adhere and embrace the grosse & wicked errors broached by Hereticks.

*D. Abbot* (111) professeth, That though *Hierome* and *Austin* haue for some points  
taxed *Iouinian*, and *Vigilantius*, (as Hereticks) and *Epiphanius*, in an other point  
*Arius*; yet is that no sufficient motive for vs (saith he) to forsake those opinions of *Ioui-*  
*nian*, *Arius* and *Vigilantius*. In like sorte sayth (122) *D. Willet*; Some of these as  
they are imputed to Protestants, we deny to be Heresies at al, as that of *Vigilantius*,  
that Reliques are not to be adored; of *Iouinians*, that neither fasting nor *Virginitie* is  
meritorious; of *Arius*, that prayer is not to be made for the dead &c. (113) And if  
*Arius* held no worse opinions, we see no cause why they should condemne him for an  
Heretick &c. (11) But neither was *Vigilantius* an Heretick, nor his opinions Heresies.

(115) *Bucanus* demandeth, whether the Fathers deservedly numbred amongst He-  
reticks the opinion of *Arius*, who sayd there was no difference between a Bishop and a  
Priest? Wherto himself answereth, no truly, no more then these which were his  
opinions: First, that we ought not to pray and Sacrifice for the dead. Secondly, that  
Saints departed are not to be prayed vnto. Thirdly, that certaine dayes of Fasts are  
not to be appointed: Of which last sayth (116) *D. Whitaker*, *Arius* taught nothing  
concerning fasting different from the Catholick Faith; whereby he meaneth against the  
testant. Faith Yea *Arius* and his errors, are further defended against the  
Fathers by *D. Fulk*, (117) by *Daneus*, *Ofsander*, *M. Parker*, and the Centurie-  
Writers. And *Iouinian* is defended against *S. Hierome*, and *S. Austin*, by the  
(118) Centurists, by *Daneus*, and *Luther*; as also *Vigilantius*, against *S. Hierome*, by  
the *Magdeburgians*, and by *D. Morton* (a) saying; Concerning that, *Vigilantius*  
intended only the honour of God by expelling Idolatrie, then may we wish that *S.*  
*Hierome*.

Hierome had been a *Vigilantius*, in the case of Relicks of Saints. Yea (saith D. Fulk <sup>(\*)</sup>) cent. 4. p. 434. Park. Hierome in this case, is a partial witnes, inueighing against *Vigilantius*, which was as good a Catholick, as he &c. who did iustly mislike the superstitious estimation of Relicks, and write a booke against it; which Hierome doth not confute with arguments so much, as with rayling &c. S. Hierome defending against *Vigilantius*, the Christian custome of burning Candles at the Monuments of Saints, is therefore censured by the French Protestant for (6) an Idolater, and defender of Idolatrie; who also further addes, that *Vigilantius* laughing at that custome, did proue himself more Christian, and more faithfull to God, then Hierome &c. Yea if I knew Hierome to haue dyed in that error, I would neuer call him Saint, but as damned as the Diuel. In like sorte, S. Hierome writing against *Vigilantius* for prayer to Saints, the same Protestant sayth: (c) I thinke Hierome when he writ these words against *Vigilantius*, was driuen into rage, and deprived of sense and vnderstanding. So greuously displeasing was S. Hierome, to both old and new borne Hereticks.

The Armenians not mingling water with wine in the Chalice are defended by D. Fulk, (120) saying: The Armenians are commendable in this point, that they would neuer yeeld to custome. Lastly the Magician himself is defended against Theodoret by Osiander, (121) for denying the signe of the Crosse, and the vertue and power thereof against Diuels. So cleere it is, euen by the full confessions of our Protestants themselves, that the doctrines condemned in the old Hereticks, by the Doctours and Fathers of the primitiue church, are now renewed, defended, and beleued by Protestants themselves.

## PROTESTANTS VSUAL RECRIMINATION

of obiecting old Heresies to the Catholick Roman church,  
is cleerly examined, discovered, and confuted  
by their owne acknowledgements.

### CHAPTER. VI.

**P**rotestants being vnable to cleere themselves of so foule a stayne, as teaching and beleuing so manie absurd and condemned Heresies, do subailly endeauour to diuerge or extenuate their so great reproach, by falsly intruding vpon the Roman Church, the like defense of sundrie condemned errors. But for our easy disburdening thereof: It is to be obserued, that Heresie is not an open Enemy to truth and religion; but a subtile Deprauer thereof, by subtracting from it, or adding thereto: So as Truth & Error hauing but one obiect, are diuided though euer really, yet oftentimes but, as it were, by a seeming slender nicetie, or difference of words. In which respect he that wil obiect pertinently in this kinde, must obiect not anie resemblance or likelihood, but an Identitie of opinion; for otherwise, as D. Conel (1) teacheth not vnaptly to this purpose: The neernes

Ecc.

ofrenimes

1) Def. of  
Hooker.  
p. 49.



oftentimes to evil, is warrant enough for suspicion to accuse of evil; and because all errors are not equally distant from truth, some men (as now in this case we Catholicks) are in their true assertions, by weak Iudgements (of such like as the vulgar Protestants) supposed, not to differ at all from errors. And hence I take it to be, that D. Morton as but dareth to beginne his obiection in this kind against vs, with a neerenes (2) vnto Heresie. As also sayth he vnto Catholicks: Let (3) them tel vs, whether they haue not (we say not an absolute, but yet) a greater affinity with those foresayd Heresies, then haue the Protestants &c. Where, for M. Douours better satisfaction, I wil tel him, that sundrie of his other Brethren, nothing inferior to himself, haue plainly acknowledged in the precedent Chapter, an absolute Identitie in steed of Affinitie with former Hereticks; therevpon not sparing bitterly to reprove the learnedst, and most ancient Fathers, for their so censuring and condemning our Protestants true Progenitours, the ancient Hereticks. And that all pretended affinity, between our Catholick Religion, and old condemned Heresies, is nothing els, but the ignorant or malicious traducement of Protestant Writers, this present Chapter shal fully demonstrate.

- 2) Prot.  
Appar. p.  
675.  
3) Ib. 675.  
676.

First then D. Fulk (4) obiectioneth vnto vs: To make the Images of Christ, and of the Apostles, and to cense them: you learned of the Hereticks called Gnostici, and Carpocratites. Epiph. L. 1. Tom. 2. Secondly, of the Valentiniens, you learned to haue in price, the signe of the Crosse. Thirdly, of the Heracleonites, you learned to anoint men at point of death; and to cast water vpon dead men with Inuocation. Epiph. Her. 36. Fourthly, of the Cainans you learned to cal vpon Angels. Epiph. Her. 38. Fifthly, of the Marcionists you learned to giue women leaue to Baptize: Epiph. Her. 42. Sixtly, of the Collindians you learned to make Images of the Virgin Marye, and to worship them and her with offering of Candels, as they did of Cakes. Epiph. Her. 79. Seauenthly, of the Messalians, you learned to let your lockes grow long: Epiph. Her. 80. Eightly, of the Pharisees you receaued your superstitious Maske-garments, which you cal Amictus, Dalmatica, and Pallia &c. Thus far D. Fulk.

- 5) Epiph.  
Her. 27.  
Iren. l. 1. c.  
24.

First in general I answer hereto, that all this is most impertinently vrged, seeing there is not anie of the foresayd Examples, which being truly deliuered, is not at this day condemned by the Roman Church, as being not slenderly, or obscurely, but most strongly and manifestly different from our Catholick doctrine, either by certaine excesse, or defect thereto. But to descend to particulars: To the first against Images I answer with S. Epiphanius, that those Hereticks were reprov'd, for that rogeather (5) with the Images of Philosophers, Pythagoras, Plato, Aristotle, and others, they did set vp the Images of Iesus, and did then adore them, and celebrate the mysteries of the Pagans; all which the Catholick Church doth censure for damnable idolatrie.

- 6) Iren. l. 1.  
c. 1. Epiph.  
Her. 31.

To the second, against the signe of the Crosse, the Valentiniens are reprehended by S. Irenaeus, (6) & S. Epiphanius, for inuentiong 30. Gods, which they called Aones, and in them two Christs, one of which they named Crux; but against the signe of the Crosse, they do not so much as insinuate anie one word.

- 7) Her. 36.  
Iren. l. 1.  
c. 18.

As to the third, against Extreme Vnction, prayer for the dead, and sprinkling the with Holie-water, S. Epiphanius (7) answereth: That the Heracleonites thinking to redeeme those, who were seduced by them, at the end of their life, some of them powred vpon the head of the Partie departed, oyle mingled with water; others an

continued

oyntment which is called the Juice of Balme, and water; yet both using this common Inuocation &c. *Nessia, Vphareg, Namepsaman, Chaldaam, Mosomede, Acplirane, Psenna, Iesu Nazaria*: And this they do that those, who haue these inuocations at the end of their life, with water, and oyle, or an oyntment mingled, may be incomprehensible and enuisible to supernal Principalities and Powers. Thus far S. Epiphanius, and the same is taught by S. Irenaeus. Al which is most impertinent & dissonant to our knowne doctrines of *Extreme Vnction*, *Prayer for the dead*, and *Holie-water*.

To the Fourth, against *Inuocation of Angels*; S. Epiphanius (8) cited, plainly testifieth, that the *Cainans* worshiped *Cain* and *Iudas*, glorying that they were allyed to them: As also to the *Sodomites, Esau, and Core*; affirming that others could not be sawed, except they went through al finnes, referring their particular abominations, either to *Angels*, or to such as falsely by them were called *Angels*, attributing to euery one of them, some heynous sinne, applying their action to the name of the Angel, whom they wil. And when they do these things, they say: O Angel, I vse thy worke; & Power, I do thy action. Al which is condemned by *Catholicks*, as most ridiculous and impious.

To the Fifth, against *Baptisme by women* in case of necessitie; S. Epiphanius (9) testifieth, that *Marcion* held, that a man might be thrice Baptized; & that he made women no lesse then men, the publick and ordinarie Ministers of Baptisme. Now that women may Baptize in case of necessitie, it is defended by (10) fundrie Protestants. And more then this, the Roman Church doth not teach herein.

To the Sixt, against the Images, and worship of our B. Ladye, S. Epiphanius (11) writeth, that certaine women decking a square table, and spreading a linnen cloth ouer it, vpon a solemne day of the yeare, did set on bread, and offer it, in the name of Marye; so taking vpon them, to be her Priests, and to offer Sacrifice to her: Which S. Epiphanius condemnerh, in that, sayth he, from the beginning of the world, neuer woman Sacrificed to God, no not Eue; as also in that God only, is to be honoured with Sacrifice. Al which is also reiected by the Roman Church, which only alloweth Sacrifice to God.

To the Seauenth, against long haire, I do not vnderstand why it is vrged more against vs, then against themselues: But as for the *Messians*, (12) S. Epiphanius recordeth that they suffered their heads to grow at length like women; which I haue neither seene, nor heard to be practised in any Catholick Country.

To the Eighth, against Church-garments; S. Epiphanius (13) writeth that the *Scribes and Pharisees* wore in their common daily garments, *Cassacks with dilared Phylacteries, and enlarged fringes*; which vse also our Saniour (14) describeth in them, as noting thereby their hypocrisie. But what maketh this against Church apparel, which Protestant Ministers, and Bishops themselves vse, and which D. *Whitegust* (15) defendeth, deriuing the vse thereof from the Apostles times?

But D. *Fulk* (16) yet farther vrgeth against Catholicks that, They take prescript times of fasting, and vmeasurable extolling of single life in the Ministers of the Church from the *Manichees, Tatianists, and Montanists*. Secondly, *Prayer for the dead, of the Montanists*. Thirdly *Purgatorie-fire, of the Origenists*. Fourthly, Of

8) Her.

(9) Her. 42

(10) Hook. Eccl. Pol. l. 5. sec. 61. 62. Schluselburg Theol. Cal. f. 68. Lamberts. Act. mon. p. 541. Woodman. lb. p. 1590. Sacerius loc. com. f. 220. sec.

Whireg.

Def. p. 518.

522. 523.

518.

11) Her. 79.

12) Her. 80.

13) Her. 15.

16.

14) Mat.

23. 5.

11) Def. p.

264.

16) Against

Purgatorie

p. 419.

17) Answ.

to a Count.

Cath. p. 21.

Of 22.

(17) the *Essenes*, the *superstition of Relicks*; for they used to take the spittle, and other filth from the bodies of *Marthis*, and *Marthana*, which were of the seed of *Elxai*, that is, great Saints with them, and used them to cure diseases. Fifthly, of the sayd *Elxai*, to command the people to pray in a strange tongue.

But all this is as idle and impertinent as the former. And so to the first against prescribed times of fast, *D. Fulk* shal receaue his answer from his owne Brethren, (18) *M. Hooker* answereth, that the *Montanists* were reprehended only, for that they brought in sundrie vnaccustomed dayes of fasting; continued their fasting a great deal longer, and made them more rigorous &c. *W. Ierupon* *Tertullian* maintayning *Montanisme*, wrote a booke in defence of the new Fast. 19) *Chemnitius* confesseth more particularly, that the *Montanists* make three Lents in the yeare, as though three Saviours had suffered in the yeare. And he further chargeth them for *iunia propria*; for Fasts peculiar to themselves. In like sort, an other (20) Protestant roiter answereth saying: They say that *Ensebius* plainly teacheth that *Montanus* made the first lawes of fasting; but they are greatly deceaied in this, as in other things &c, *Montanus* abrogating the Fasts of the Church, brought in a new custome of fasting. Herein also *D. Morton* is our kind Aduocate. (a) *W.* obiect not (sayth he) vnto our Aduersaries the grossenes of the *Montanists*, who held three lents; wherein they imposed only an abstinence from drie meats; vpon an opinion &c. that those things had an euil beginning: Now if *D. Fulk* be comprehended in *D. Mortons* (We) then did he vnderferuedly obiect against Catholicks, the error of the *Montanists*. So wholly impertinent is the objection from *Montanus*.

And as to the abstinence from flesh, and marriage; the *Manichees* and *Tatianists* condemned flesh & marriage, as pertaining to the ill God: according to the Heresie of the *Valentinian* before them. To this end sayth (21) *S. Austi* of the *Tatianists* or *Encratites*: They condemne marriages, and esteeme of them al alike as of fornication, and other pollutions; neither admit they to their number, anie that use marriage. They ate no flesh, but account al flesh as abhominable. A thing so euidēt, that the Puritan *M. Iacob* (22) answerably acknowledgeth in our behalf, that *Marcion* the Heretick, and *Tatanus*, did absolutely condemne marriage, and certaine meates, and so are in no comparison with the *Papists*, if they erred in nothing els. In like sort sayth *D. Morton*; our Aduersaries (b) feared the eating of certaine meates, as the foresayd Hereticks taught, that men might not eat certaine sortes of meats, because they thought they were not made of the good God, but of the euil; for the which cause they were condemned in Councils. But abstinence from certaine meates is appointed in our Church (say the *Remists*) for chastising the bodie with Penance; Heerby according vnto vs, that it is not alwayes *Quid*, but *Quo*; that is, not the same Action, but the diuers principles and intentions of the Action, do distinguish truth from Heresie. So confessed a difference there is, euen in *D. Mortons* Iudgement, between our Catholick truth, and the Heresie of the *Tatianists*, and *Manichees* concerning abstinence from certaine meates.

To come then to the second, against Prayer for the dead; *D. Fulk* barely affirmeth; that it is taken from *Montanus*, not being able to alleage anie one testimonie, of anie one Father, witnessing the same, or charging *Montanus* with error in that respect. Yea his owne conscience did tel him the contrarie.

18) Eccl.  
Pol. l. 5. p.  
209. 210.

19) Exam.  
part. 4. p.  
143.

20) Queri.  
monia Eccl.  
p. 110.

(a) Wot.  
Appeal.  
p. 309.

21) A Round  
vult. Deu.  
her. 25. 40.  
53.

22) Def. of  
the Chur-  
ches Mini-  
sterie of  
Eng. p. 59.  
b) Prot.  
Appeal.  
p. 600.

Contrarie, when he confessed that he uttered this but of (23) *thought*, and (24) *conscience*, and as a thing that may wel be so: Whereas I haue proued (25) at large, that Prayer for the dead, was taught by S. Cyprian, & other Fathers liuing with, and before Montanus.

To the third against Purgatorie fire; Origens errour was, that Hel-fire was not euerslasting, but temporal; which (as S. Austin (26) relateth) should in time pur-<sup>not only them, that had ended their lines in most horrible sinnes; but also the Diuels themselves:</sup> Which opinion maketh so litle, or rather truly nothing against Purgatorie, that S. Austin, and S. Epiphanius, who confute the errours of Origen, do yet (27) confessedly beleue and defend the Catholick doctrine of Purgatorie, and Prayer for the dead.

To the fourth against worshiping of Relicks of Saints; (28) S. Epiphanius reporteth, that the Essenes were a sect of Iewes, & that Marthis being the kinswoman of Elxas, and Marthana his sister, they were in the countrey of the Essenes adored for Gods, for that they were of Elxas stock; The spirit of which woman, and the fishes of their bodies, the Hereticks of that countrey did take to them, thereby to cure diseases, but yet without anie effect at all. Now, as this follie of the Essenes maketh nothing at all against the (29) napkins, or handkerchiefs, which being brought from Pauls bodie to the sick, the diseases departed from them, and the wicked spirits went out; so neither doth it make anie thing against the Religious estimation of Saints Relicks, and the Miraculous cures, which God hath shewed by them; according to the vndoubted and confessed report, and (30) testimonie of the ancient Doctours.

To the fifth against the vulgar peoples praying in Latin, or other vnknowne tongue; S. Epiphanius relateth, amongst the other errors of Elxas; that he prescribed this prayer: *Abr, anid moib nochile daasm ani daasm nochile moib anid abar selan*: which prayer being interpreted as S. Epiphanius affirmeth, it was nothing but vaine words. But what maketh this against godlie prayers allowed and prescribed by the Pastours of Christs Church? So that D. Fulkys pretended errors against the Catholick Church are nothing els, being duly examined, but malicious, forged, and idle inuentions of his owne braine.

Other Protestants (m) obiekt; that we take from the Manichees, Communion vnder one kinde. But this also is most untrue, for (32) Chemnitius himself truly explaineth this; and sayth: The Manichees, because they deuested wine, as an abominable thing, and imagined the bodie of Christ, as only phantastical, not to haue had true blood; they endeoured to liue in the receiuing only of one kinde; for which errors they were condemned; by S. Leo, and Gelasius; and are stil by all Catholick Doctours. And we are further cleared herein at large by (a) D. Morton in these words: Knowing that the Manichees did heretically celebrate the Eucharist only in one kinde, the bread, but the wine they did not allow, because they imagined wine to haue been created by an evil spirit, and were therefore anciently condemned for Hereticks; would now the Apologists hold it conscionable in Protestants, to accuse the Romanists of that Heresie of the Manichees, because they distribute not the Eucharist in both the elements bread and wine? Nay would they not rather relieff this accusation, as altogether inuiuous saying: It was not the Manichees abstinence from the wine, but the reason of that forbearance, which was iudged heretical? So kind



is *M. Morton* here to *Catholicks*; and so scrupulous in conscience, least they should be iniured, with this so vnworthie imputation. But where was his conscience; or ordinarie senses, when directly contrarie to the premisses, in the same booke of the *Appeal*, himself produceth *D. Whitaker*, and ioyneth with him, charging vs *Catholicks* with the sayd imputed Heresie of the *Manichees*? saying: But (b) *M. Whitaker* in the same place, disfurth more note the administration of the *Eucharist* but in one kind, nor used in the *Romish Church* to haue had the original from the *Manichees* &c. Where now then was his want? Shal it not be rather imputed to the *Apologists*, who haue not answered vnto those points, which they haue so willingly concealed, then vnto our *Doctours*, who hath objected so many &c? Thus confessing *D. Whitaker* to haue objected to *Catholicks* the foresaid Heresie of the *Manichees*; and himself reprobuing our *Apologists*, for not answering him therein, and as not able (sayth he) willingly concealing the same. But where was conscience now when *D. Morton* writ this? Sure I am not in himself, howsoeuer in *D. Whitakers*; for himself confessed before, that it was not conscionable in *Protestants*, to accuse the *Romanists*, of that Heresie of the *Manichees*, which yet himself doth, citing, and iustifying *D. Whitakers* therein.

I might produce such like impertinent matter pretended by *Protestants*: but because it is rather vrged by them, to delude the ignorant and vnlearned, then vpon anie conscience or confidence of truth, I wil therefore conclude, with the more sincere proceeding of their owne Brother in this kinde *M. Parker*, and that in his owne words: (33) we lay (saith he) to the *Papists* charge, a *Communion with Carprocrates*, in worshipping Images; with the *Heracleonites* in annoynting the dead with oyle, with the *Tatians* in abstaining from marriage; with the *Pepuriani* in suffering women to be Priests; with the *Manichees* in abstaining from meates; with the *Angelici* in worshipping Angels; with the *Apostolici* and *Hieracletes* in their Monks, Nunnes, and Friars with the like (being the examples objected by *D. Fulk*, *D. Willer*, *D. Morton*, and others) when yet our harts (sayth *M. Parker*) do know they can shifte with distinctions, to make appeare, for manner and meaning, a certaine distance between these Hereticks, and themselves. Now if the harts and Consciences of *Protestants* do know, that both for manner & meaning, *Catholicks* can make appeare, a certaine distance or difference between the objected Hereticks and themselves; what impenitent harts and obdurate Consciences beare they, stil thus endeavoring by studied sleights and forgeries, euer to obscure and disgrace, the knowne and most renowned truth of *Catholick Faith* and Religion? Wherefore I may truly say to them, as *S. Stephen* sayd to the *Iewes*: (34) You stiff-necked and vncircumcised harts and eares, you alwayes resist the *Holie Ghost*: As your fathers (the old Hereticks) your selues also.

A FURTHER

A FURTHER TRIAL IS MADE,  
Whether Catholicks or Protestants be true Hereticks;  
and this by sundrie knowne badges or  
markes of Heresie.

## CHAPTER VII.

**D**. Morton is of opinion, that (1) Heresie is the Helen of Greece, <sup>1) Appeals</sup> engendring dissention for some carnal respects; the Duels Concubine, <sup>p. 177.</sup> conceining deformed shapes of error; an Adder writhing itself into perplexed senses and contradictions; and an Ape, imitating only the rearmes of truth: Both Protestants and Romanists (sayth he) would be loath to be patterned by these Hieroglyphicks; We are now to trie them both by their owne certaine scantlings. After I had much wondred to see the man thus madly to describe his owne shame; I was further hence encouraged to give him an other most certaine scantling, of his owne Infancy and miserie in this behalfe. It hath euer been holden, an infallible Badge of an Heretick, being originally or formally a member of Christs true Church, to goe out or departe from thence to new Sects or Congregations by their damnable Apostasie, of whom thus reporteth S. Paul: (2) I know that after my departure, there wil rauenin: wolues enter in amongst you, not sparing the flock: And out of <sup>1) Act. 10.</sup> your owne selues shal arise men speaking peruerse things, to draw away Disciples after <sup>39-30.</sup> themselves. In preuention whereof, his best aduise is, that (3) we hold the <sup>3) Hebr. 10.</sup> Confession of our hope vndeclining &c. not forsaking our assemblie, as some are accus- <sup>23. 25.</sup> med. S. Iohn speaking of Hereticks, the forerunners of Antichrist; for our better notice, he brandeth them with this marke: (4) They went out from <sup>4) 1. Io. 2.</sup> vs. S. Iude (5) affirmeth, that in the last time shal come mockers, according to their <sup>19.</sup> owne desires, walking in impieties; and then he nameth them, saying; These are <sup>5) vers. 18.</sup> they which segregate themselves. Yea the Apostles and Priests of Hierusalem, being assembled together in Councel, to (6) repress the Heresie of the Pharisees and others, teaching Circumcision, and commanding the Law of Moyses to be kept; they expressly say of these Hereticks, (7) Because we haue <sup>6) Act. 15.</sup> heard, that certaine going forth from vs, haue troubled you, with words subuerting your <sup>7) Act. 15.</sup> soule &c. Yea Christ himself foretelling the comming of Hereticks, fore- <sup>24.</sup> warneth vs against them, saying; (8) If they shal say vnto you, Behould <sup>8) Math 24</sup> (Christ) is in the desert (of our inuisible Church) goe ye not out: towit, from <sup>26.</sup> your former knowne Church. So that the sacred Scriptures haue left vs <sup>9) Gal. 5.</sup> for the special Marke and Character of Heresie; The going-out, or Apostasie <sup>19-20. Tit.</sup> arising from the knowne visible Church of Christe. In so much as the word, <sup>3. 10. 2 Cor.</sup> Heresie, ( in Scripture so odious ) being in Greeke, HERESIS doth truly <sup>11. 19.</sup> signify singular Election and separation, as both Peter (10) Martyr and <sup>10) Com.</sup> Musculus confesse. <sup>Places. Par.</sup> <sup>2. p. 330.</sup> <sup>Muscul. loc.</sup>

Most answerably hereunto saith *S. Austine*: (11) *All Hereticks, al Schismatics haue gone out from vs, that is they go out of the Church.* And giuing the reason why the Prophets spake more plainly of the Church then of Christ, he sayth: (12) *I thinke therefore it was because they foresaw in Spirit, that men would make factions against the Church, and not contend so much concerning Christ, being to raise vp great strifes about the Church: Therefore that was more plainly foretold and prophesied, about which there was to be greater dissensions, that so it might serue to them for iudgement (or condemnation) who haue seene her, and fled out from her.* Optatus aduiseeth that, (13) *It is to be obserued who remaineth in the Root with the whole world, who goeth forth.* And (14) *Vmcentius demandeth: Who euer begun Heresies, but he who first seuered himself from the vniou of the vniuersalitie and Antiquitie of the Catholick Church? which to be so, examples make knowne more cleere then the Sinne.*

13). L. 1.  
14) A luer-  
fus her. c.

But this point is so cleer, that the truth thereof is accordingly acknowledged and approved by Protestant Doctours. So *D. Field* maketh this peculiar (15) vnto Schismatics and Hereticks: *To depart, and go out from the Church of God.* In *Osiander* (16) it is layd: *Obserue, Hereticks go out of the Church.* *M. Clapham* speaking of our Sauours former words, (17) affirmeth: *That thereby our Sauour forbiddes going out vnto such desert and corner Ghospals.* And wil (18) *We not reuerence before Gods iudgement, and take heed of Going out, as our Sauour premonished? Pantaleon* sayth: (19) *We haue assigned the third place to Hereticks, who haue Gone out of the elect people of God, but were not of them.* So that Scriptures Fathers and Protestants do al of them agree: That the Going out or departing from the Church, is the Badge of Heresie; and Persons so Going out, are thereby marked Hereticks. Examples heereof we haue in al former Hereticks; in *Arius, Macedonius, Nestorius, Pelagius, Eutyches, Donatus, Waldo, Wicclif, Husse &c.* who al of them, being at first Roman Catholicks, through Innouation of opinions, afterwards seuered themselves from their mother Church, going out from her to new Congregations.

But now to apply this to Catholicks and Protestants and breefly to examine whether companie hath gone or departed out of a former knowne Church, the true Church of Christ; and first to giue *M. D. Morton*, a short scantling concerning himself & his Brethren; his owne neighbour *M. Mason*, answering certaine demands of Catholicks in this kinde saith: (a) *When it pleased him, which causeth the light to spring out of darknes, we did spring from yourselues, being still content to be yours, so you would be Christs.* In like sort sayth (a) *D. Jewel*: *We haue indeed come from the Pope, we haue shaken of the yoke of the Bishop of Rome.* It is true (sayth (b) *M. Fox*) *we are remoued from the Church of Rome.* And *D. Ramolds* (c) maketh this one of his Conclusions: *That the reformed Churches in England, Scotland, France, Germanie, and other kingdomes, and Common-wealthes haue seuered themselves, lawfully (sayth he) from the Church of Rome.* And as for *Luther* himself, he was at first so Roman Catholick, as that (sayth, he (d) *I did so highly esteeme the Popes authoritie, that to dissent from him, euen in the least point, I thought it a sinne, worthy of everlasting death, and would my selfe in the defence of the Popes Authoritie, haue ministred fire and sword.* *Caluin* speaking of Protestants in general expressly sayth: (20) *We were informed to make a departure from the whole world; yea we (21) haue departed; sayth he,*

from

11) Thraff.  
3. in Ep.  
10are.  
12) In Psal.  
30. conc. 2.  
6 Tom. 8.  
in ps. 106.

13). L. 1.  
14) A luer-  
fus her. c.

34.

11) Of the  
Church L. 1.  
c. 13. p. 25.  
26 Alison  
in h. s. con-  
fu. of  
Er. wisfme.

P. 1.  
16) Cent. 1.  
p. 78.

17) Remedy  
die against  
Schisme p. 13  
18) Chrono-  
logical dif-  
course. c. 7.  
And upon  
the song of  
songs fol 3.  
And see  
Zanchinus  
in miscela-  
nea. p. 55.  
56. 57.  
19) Ep.  
nuncupat.  
Christi  
Chronogr.  
a) Consecrat  
of English  
Bishops  
p. 41.  
a) Apol. p.  
128.  
b) Act. mon.  
p. 3.  
c) In his  
Conclusions  
annexed to  
his Confe-  
ssion.

from her, to wit, the Roman Church. And so accordingly it is so eident, (d) *In Ep. ad Gal. fol. 38. and see 37. 188.* that Waldo, Wicliffe, Huss, Luther, Calvin, Zuinglins &c. were first borne, baptised, and brought vp in the Catholick Church, from whence afterwards through Noueltie & Libertie they went out, & became Apostates, (e) *In Ep. 141. p. 273. 11) Instit. l. 4. c. 6. § 1.* as that to endeaour anie special proof therof, might iustly be censured of nolesse idle vanitie, then to seeme to deny it, of greatest ignorance or impudencie. And so leauing our Protestants thus confessedly *Going out* of our former Catholick Roman Church, and thereby branding themselues with the infamous Mark of Hereticks: I wil examine what Protestants think of the Roman Church in this behalf. And indeed this crime of *Going out*, is in it self so foule a blemish, as that some Protestants much desire to stayne our Roman puritie therewith. So D. Fulk would haue the world to thinke, That (22) *the Papish Church, is but an Heretical Assemblie, departed from the vniuersal Church, long since Augustins departure out of this life.* With whom agreeth his Brother blindyard D. Sutclif, affirming, That (23) *the Papists are a sect going out of Christs Church, and rising long after Christs time.* But these great Doctours speake much, but proue nothing: for it behoued them, to assigne a former Church, from whence the Papists thus reuolted, as also the persons, who; the time, when; with other Circumstances; of al which they rest silent.

Wherefore to cleere our Roman Church of this so foule Imputation, & that to the perfect sight of the blearedst eye; And first to omit al former testimonies, plentifully exhibited in proof of her confessed, knowne, and vn-interrupted Conrinuance from the Apostles times to these of ours; as also to forbear, that ancient Doctours and Writers in al Ages do specially mention and register vp, al notorious departures made by any Hereticks from the true Church, not insinuating the least concerning our Roman:

Our Innocencie herein is so notoriously apparent, as that sundrie Protestants being prouoked in this kind to giue the least Instance of anie such departure in our Roman Church, are euer inforced in their answer therunto, only to fly to our pretended departure from the sacred Scriptures; so passing ouer al precedent Ages, without anie colour of Examples to be vrged against vs. So M. Knewstubs (24) answereth: *you require to know, if our doctrine were the same, which they in the Primitive Church professed, who they were that did at that time note our Going out &c. This question is altogether vnnecessarie; for when an offender is taken with the manner, it is needlesse to stand vpon Examination of them, who were at the deed doing: We haue taken you with the manner; that is to say, with Doctrine diuerse from the Apostles; and therefore neither Law nor conscience can force vs to examine, who were witnesses of your first departing.* With whom agreeth M. Powel, only answering, that the Roman Church, is (25) *fallen from the doctrine comprehended in the writings of the Apostles.* But to omit, that this answer is a base and shameles begging of the thing it self in question, to wit, that we are departed from the Scriptures, which, as most vnttrue, we euer do deny: It is further most impertinent to the point now vrged, which is, whether the Roman Church, hath gone out from anie other knowne Church; yea it most strongly argueth the contrarie, seeing they much desiring to exemplify against vs herein, for want of al Instance

Ggg during



during these 1600. yeares, constrained to iumpe them ouer, and only to insist in the writings of the Apostles; then which what more strongly can be vrged in our behalf?

16) Answer  
to the mass.  
Priest's  
supplicat.  
c. 7.

And yet in like sort for want of better answer, *D. Sutclif* (16) sayth: Neither is it material that the Roman Church neuer went out of anie knowne Christian Societie: So insinuating her neuer Going out, with is the only thing I here desire to proue. But if this be not material with *D. Sutclif*, yet is it most material and conuincing with al men of iudgement; for if the Roman Church or anie other Church, hauing once been confessed members of the true ancient visibible Church of Christ, did neuer depart, or Go out of the sayd true Church; then are they stil yet within it, and members of it; Now that the Roman Church was not only a true Church in the Apostles times, but also vnto the time of *S. Austim* and further, it is abundantly already confessed; and therefore seing she hath confessedly neuer departed out; the sequelle is euident, that stil she continueth the true Church; then which, what can be vrged more material either in our defence, or more disgrace ful against al Protestants?

27) Treat.  
so pacifi.  
see 18. p.  
108.  
28) 1b. p.  
113.

29) 1b. p.  
109.

30) Sec. 15.  
p. 91.

31) 1b. p. 96.

But the truth hereof is so palpable, as that the learnedst Protestants, in colour and excuse of their Church not departing out of the knowne visibible Church, do chiefly vrged and pretend their owne communion with the Roman Church in al Ages whatsoeuer. So *M. Bunnie* verie wisely teacheth that, (27) Of departing from the Church there ought to be no question at al amongst vs &c. we (28) are no seueral Church from them, nor they from vs, and therefore there is no departing at al out of the Church, for anie to depart from them to vs, nor from vs to them: Al the difference between vs, is concerning the truer members, whether we, or they may be found more worthie of that account. As for the other, we allow no such question. In so much that he affirmeth; that (29) it was il done of them, who first vrged such a separation, confessing further, our aduantage (30) given thereby; for that (31) (sayth he) it is great probabilitie with them, that so we make ourselves answerable for to finde out a distinct and seueral Church from them, which continued from the Apostles Age to this present; else, that needs we must acknowledge, that our Church is sprong vp of late, or since theirs. So earnestly doth he labour his Churches not Departing from the Roman Church; and thereby supposeth the Roman Churches neuer departing from anie other, for if the Roman Church had euer departed her self, then were it no prooffe, but rather a conuiction of the Protestant Churches most certaine departure.

32) Of the  
Church. p.  
128.

But instead of al such pretended departure, *D. Field* acknowledgeth further, That (32) the Roman Church held stil Communion with those other (Churches) which neuer fel into error, and so were both of one Communion: Which euidently proueth she neuer went out of the true Church, but stil preferred Communion and Societie with her.

So euident it is, that our Roman Church is freed from that infamous Marke of Heresie of Going out of the Church; which yet Protestants haue so cleerly done, going out of our Roman Church, and that our honour, and their infamie therin, is proclaymed to the world, by men condemned thereby, euen by *Luther*, *Caluin*, *Ofander*, *Pantaleon*, *Clapham*, *Alison*, *Mason*, *Fox*, *Rainolds*, *Iewel*, *Fulk*, *Sutclif*, *Knewstubs*, *Poyet*, *Bunnie* and *Field*.

But

But to giue *M. D. Morton* yet an other scantling, whether Catholicks or Protestants be truly Hereticks: It is a supposed principle taught by *S. Hierome*: (33) That to reduce an Heresie to it beginning, is a confuting of it. Thus *S. Irenaeus* refuted the *Valentinians*, and *Marcionists*, saying. (34) Before *Valentine*, there were not anie which are from *Valentine*; neither before *Marcion*, were they which are from *Marcion*. And *D. Whitaker* auoucheth, That (35) no man denyeth, but that it much auayleth to the confuting of Heresies to haue knowne their beginning. In like sort *D. Forberbie*, in behalf of the Crosse, argueth thus: If (36) it be not an humane inuention, let vs know, I pray you, the first Inuentour of it, and when it was first decreed, and how it came so soone to be so generally obserued; which if you cannot shew vs, I think we may with greater probabilitie esteeme it to be an Apostolical Tradition. *D. Sarania* sayth vpon an other occasion: (37) I answer it is not enough to say so, but it must be shewed out of Histories, which were those schismes, and when they sprung vp; and how from thence so general a custome came. Agreeably writeth *M. Bel* (38) If anie man deny this old custome, let that man shew, when it came in. And *D. Iewel* vrgeth *D. Harding*, concerning an error of former times alleaged by him. (39) If there had been anie shew of truth in it, *M. Harding* would haue layd out al the Circumstances, when this strange error first began, where, and how long it continued, who wrot against it &c. Verily this great silence declareth some want. *D. Bilson* sayth: (40) The report of *Eusebius* proneth this clause, of Christs descending to Hades, to haue been anciently and openly professed in the primitive Church; otherwise the Religious of those Ages, that lined with, and after *Eusebius*, if he had broached anie new point of Faith, as in dutie they were bound, so no doubt they would haue refuted and resisted them. *D. Whitegust*, defending Cathedrall Churches against *M. Carrwright*, demandeth accordingly of him: (40) From what Pope they came, or in what time they were first inuented? Yea he further teacheth: (41) That as for so much as the original and beginning of these names, Metropolitane, Archbishop &c. such is their antiquitie, cannot be found, so farre as I haue read, it is to be supposed, they haue their original from the Apostles themselves; for as I remember *S. Austine* hath this Rule in his 118 Epistle. And, (42) It is of credit with the writers of our time, namely, with *M. Zumelius*, *M. Caluin*, and *M. Gualter*, and surely I think no learned man doth dissent from them. Lastly sayth *D. Morton* (4) We willingly ioine issue, and if we cannot proue, that the Roman Church hath in manie weighe points of Religion degenerated from herself, then shal we no more decline from her, as from a malignant stepdame, but deuoutly yeld vnto her al due acknowledgement, as vnto a Mother-church.

And now to ioine issue herein with *M. Doctour*, and so to square hereby the truth of Roman, or Protestant Religion: Our Catholicke Faith is so confessedly free, from anie knowne beginning since the Apostles, and so wholly agreeable with *S. Austins* foresayd Rule, as that (43) Thereby (in *M. Carrwrights* opinion) a window is open to bring in al Poperie; yea (44) I appeale to the iudgement of al men, if this be not to bring in Poperie againe, to allow of *S. Austins* saying. So euident it is, that Poperie is without anie knowne beginning, and consequently no Heresie.

In like sort *M. Powel* being prouoked, that if (45) our Doctrine be erroneous, then to tel vs when it came in, who was the Authour of it &c. answereth thereto directly in our behalf saying: We cannot tel by whom, or at what time the Enemy did sow it &c. Neither indeed do we know, who was the Authour of euerie one of

33) Ad  
Crispion  
and Vin. ens  
Lyri. cons.  
heresies  
c. 4.

34) L. 3. c. 4.  
35) Cons.  
Duraam  
l. 7. p. 47 9.  
36) An. w.

37) In def.  
Crosse in  
Bap. p. 16.

38) In def.  
Traff. de  
diuers  
minist.

39) Grad. c. 23.  
p. 361.  
38) Regimēt  
p. 16. 17.

39) Rep. p.  
112.  
(4) Suruey  
of Christs  
suffings. p.  
660.

40) Densen.  
p. 747.  
41) Ibid. p.  
351.

42) Ibid.  
352.  
(4) Prat.  
Appeal. p.  
465.

43) Ib.  
44) Ibid. p.  
103.

45) Consi-  
deration of  
the Papiſts  
Supplic.

<sup>46</sup>) Resp. ad your blasphemous opinions. And so D. Whitaker confesseth: (46) *That the time of the Roman Churches change cannot easily be told: Yea wel foreknowing the impossibilitie of anie such time to be assigned, he only euadeth by affirming, That Protestants (47) are not bound to answer, in what Age Superstition crept into the Church. And; It is not needful for Protestants to search out in Histories the beginning of this change. With whom agreeth Buchannus, saying: (48) It belongeth not to vs to assigne what time the Church begumme to fade away. But if this be not needful for D. Whitaker or other Protestants to finde out; why did D. Whitaker before teach, that no man denyeth but that it much auayleth, for the confuting of Heresies, to haue knowne their beginning: So forcible is the truth of the Roman Churches neuer changing in Faith and Religion.*

D. Field being vrged to giue Instance of anie Contradiction made against the Roman Church, vpon the example but of anie one first known change in Doctrine; in steed of answer, acknowledgeth, that (49) *the aberration in the Church of Rome in matters of Doctrine, was in such things, and so carried in the beginnings, that the Authours of these new and false opinions, were not disclaimed and noted as damnable Hereticks: Yea the Authours of these errors, and they that were free from them, were, notwithstanding these differences, both of our Communion; and therefore the Circumstances (of the first Authour; and his Contradiction &c.) cannot be shewed. Here though it pleased M. Doctour to tearme our Catholick points of Doctrine errors, yet is he further pleased in our behalfe plainly to acknowledge, that no first Authour or beginning can be shewed of these pretended errors, which is the point we desire. D. Fulk likewise being vrged to giue anie example of the time when, or by whom, our Roman Faith was contradicted, or charged with Innoation, only sayth:*

<sup>50</sup>) Rejoinder to Brislow <sup>51</sup>) 2. Thess. 2. 7. (50) *I answer, my text sayth, it was a Myserie not reuealed, and therefore could not be openly preached against. But though the Iniquitie or Apostasie foretold by (51) S. Paul, whereof D. Fulk speaketh, be a Myserie in the prediction; yet this nothing letteth, but that it may be conspicuous and most markable in he euent; as the accomplishment of al predictions are. Yea this truth, of no knowne beginning or change in our Roman Faith, is so certaine, as that sundrie Protestants earnestly labour to finde out seuerall pretences or excuses, why anie such change or Innoation was neuer noted, or obserued; so supposing and granting their ignorance of al such imaginarie change; and only seeking to euade by mere fallacies, and impertinent examples.*

Thus D. Fulk examining, why our Religion entred the Primitive Church without Contradiction, resolueth, (52) *that it entred by smal degrees at the first, and was therefore lesse espied by the true Pastours, who were earnestly occuppyed against greater Heresies, as the Valentimians, Marcionists, and Manichees: And therefore (53) either had no leasure to espie, or els made lesse account to reforme the same. But this is most idle; for the Fathers were most watchful and readie to suppress al errors, euen of much lesser importance in themselves, then are, or were our Catholick Doctrines of Masse, Real Presence, Adoration of the Sacrament, Confession, Iustification by work &c. though we should for the time, suppose them to be errors. Examples hereof might be giuen, about the keeping of Easter-day (54) in the time of Victor, and before; about*

prescript

prescript dayes of (55) fasting; about mingling of water (56) with wine in the Chalice; about the verie ceremonies (57) of Exorcisme and Exufflation in Baptisme, and sundrie such like, which I purposely pretermitt; D. Couel himself granting, that (58) great and violent dissensions haue risen in the Church for Ceremonies; and that Councils haue condemned (some) as Hereticks, only for being opposit in this kinde.

But D. Fullr vrgeth further that some of our opinions, as namely Prayer for the dead, (59) deceived simple men the sooner, because it had a pretence of charitie, and shew (60) of pietie confirmed by custome, wherby it was at length allowed of by Austin, and others, who neuer weighed the matter by Scripture. But what errours had more pretence of pietie or charitie, then Origens; for the Saluation of Diuels; Terrullians for chastitie, S. Cyprians against Baptisme by Hereticks, Montanus for austere Fastings, and Papias for Christs raigninge vpon earth a thousand yeares after the Resurrection? and yet al these, Montanus only excepted, being principal men, and of special deseruings in the Church of Christ, were greuously contradicted and reproued by the Catholick Doctours of theirs and succeeding times for these verie errours.

But M. Woton persisteth, saying, to Catholicks: (61) It is ridiculous for you to challenge vs to shew, when the Faith receined by the Church of Rome from the Apostles, began to faile in it; it was done, as our Sauour Speakes in the like case, while men slept: And the same sleepe argument is vrged by D. White (62) But this is cleerly to contradict God himself, who sayd, (63) vpon thy walles o Hierusalem, haue I set watch men; al the day and al the night for euer, they shal not hold their peace. Now, if they were al asleep when so manie and so great pretended errours of Catholick Doctrines, as are supposed to haue begun, and that in seueral times and Ages, how could they be more silent, or how could they be sayd to watch, either day or night? How could that saying of S. Austin be true: (64) The Church of God beset with chaffe and cockle, al though she tolerate many thinges (which she is not able to redresse) yet such thinges as be against Faith, or good life, she neither alloweth, nor passeth over in silence? Or how is that verified of D. Fullr, (65) that the true Church hath alwayes resisted al false opinion, with open reprehension? Or how is that true which White himself auoucheth saying; (q) The primitive Church, and al the Doctours thereof would neuer yeeld; I wil not say in an opinion, but not so much as in a forme of speech, or in the change of a letter sounding against the orthodoxal Faith &c. Yea (r) the vigilancie, zeale, & courage of the Primitive Bishops was admirable &c. There could no Heresie harbour vnder them, but they drove it out. So cleer it is, that the true Churches Pastours, are neuer so sleepe, as to suffer anie errours to be published or practised without their resistance.

But D. White, M. Woton and other Protestants, obseruing that this pretence of sleeping, would nothing auayle them, do therefore acknowledge, that such was the nicenes of our imagined Inuentions, that they could not be seene or discerned; so saith M. Wooton, (66) You pressers, that if there had been anie alteration of Religion, it would haue been recorded; but how should it haue been recorded, when it was not seen? The alteration grew so nicely, that few, or none could discern it. D. White exemplifyeth this, saying: (67) The Romish Faith came into the true Church, as sickness doth in to the bodie, and runn to a

Hhh. house 379.

Epiph. her. 75.

16)

17)

18) Exami- nation &c.

p. 64. 65.

59) Answer to a Count.

Cath. p. 39.

60) Against Purgat. p.

386.

61) Trial

of the Rom.

clergie p.

378.

62) Way to

the true

Church p.

371.

63) Isa. 62.

64)

Ep. 119.

c. 19.

65) Answer

to a Count.

Cath. p. 11.

and 92.

q) Way to

the true

Church Ep.

Ded. sec. 8.

1) lb. sec. 6.

66) Trial

of the Rom.

clergy. p.

383.

67) Way to

the true

Church p.



(68) *Cont.*  
*Camp. Rat.*  
 7. p. 101.  
 101.  
 (69) *Epist.*  
*anex. to his*  
*com. plac. in*  
*Engl. p. 131.*

house which appeareth not by and by at the first, but then when it is ripened. D. Whitaker instanteth in the haire of a (68) mans head, which waxe not white suddenly; and misters entering into a building, at first not to be perceived. But to omit that, as Peter Martyr confesseth (69) vnles a man do diligently examine similitudes, he shal easily be deceaued by them: This argument being taken frō excrements, diseases, and ruines, is no lesse vnworthie, infirme, and ruinous itself; for first in none of these is the change made, instantly and at the first, but by degrees and in successe of time; whereas in Doctrine euerie opinion is at the first, either true or false. Secondly, the first whitnes of haire, or the first decay in health, or building, cannot at the first be discerned, though they were most precisely regarded, which is evidently otherwise in change of Doctrine, and practise thereof. Thirdly, none are specially appointed, neither is there anye such vrging necessitie to marke the first change of the haire, and the like; whereas it is the special charge, and command, not of few, but of al the Churches Pastours, not only to obserue, but also publickly to withstand the other, with the vttermost of their power and learning.

But admitting for the time, that the foresaid similitudes were pertinent, and that we were not to vrg Protestants to shew the first begining of our so great a change, as is by them imagined; Yet we are in al reason to expect, that as, though the first white haire, or sifter, or degree of disease, be not discerned, yet the further degrees and encrease of them being most markable & to be seen, that therefore they are to discover, & describe to vs, some sensible proceedings, & encrease of this our supposed change. And if they wil say, it was not made al at once, but by litle & litle, sometimes in on point of Faith, sometimes in an other, then stil must we vrg them to shew those seuerall litle changes, as what points of doctrine were so by degrees changed? Who were the Authours of the change? What Popes begun or first allowed them? by what Doctours; and Pastours were they first contradicted? Or els, they in al these being most silent, we may most strongly conclude, that our Roman Church, being thus free from al knowne change or Innouation, since the Apostles times, that therefore she is not anie Heretical sect, *Going out* or departing from a former Church, nor her doctrine Heretical, no one Article thereof being lyable to that foulest stayne of Innouation.

Whereas to the contrarie, the verie first beginnings, changes, and Apostasies, made by Waldo, Wicclif, Husse, Luther, Smuglius, Calum, or anie other pretended Protestant, in anie Age whatsoever, were euer so obserued, contradicted, and condemned by the watchful Pastours of the Roman Church, as that euerie particular, both of Person, time, place, and opinion, are euerie where to be scene in sundrie Writers, both Catholick and Protestant.

But to reach M. D. Morton yet an other scantling of an Heretick, we must obserue, that this name *Christian*, giuen at first to al beleeuers, was especially taken to distinguish them from the Iewes and Gentils, which beleeued not at al in Christ. But when Hereticks began to arise from among the Christians, who professed stil Christs name, and sundrie Articles of Faith,

the

the name *Christian* was too general to sever Hereticks from true beleeuers. And therefore the Apostles imposed the name *Catholick* vpon al such as in al points were obedient to the Churches Doctrine. Hereof saith expressly M. Wotton (70) *The reason of the name, Catholick, was at first, that there might be a title, to distinguish sound Christians, and true churches, from Hereticks.*

70) Trial of the Romish clergy 7 p. 285. 186.

And of the contrarie in al Ages it was euer vsual that euerie Sect or Companie, embracing new Doctrine, though but in some one or other point contrarie to the Catholicke fayth, receiued therevpon the like answerable alteration of name; sometimes from the Doctrines so newly embraced, sometimes, and that more vsually, from the first Authour and Inuentour himself. And it was thought meet, saith M. Wotton (71) *That Hereticks should be called by some special name, either of their Authour, or of some points of error which they held.* In like sort D. Field doubteth not to say: (72) *Surely it is not to be denied, but the naming after the names of men, was in the time of the Primitive Church, peculiar and proper to Hereticks and Schismaticks only. Neither (73) do I see (saith M. Parker) anie sufficient reason, why those among vs, whom singularitie in affection, and noueltie in fiction haue denominated Puritans, should not be distinguished by that name &c. for in truth such new names haue in al former Ages for distinction sake been attributed vnto al such, who defended new opinions, either denised by themselves, or others, contrarie to the receiued doctrine of the whole Church.*

71) lb. p. 186.

72) Of the Church l. 2.

73) p. 57.

73) Apolo- gie &c. p. 30. 31.

Thus from the erroneous Doctrines, which they broached & defended, were named the Heretical *Monothelites, Aquarians, Agnoites, Theopaschites, Catapaptists &c.* And according to Hospiuni. (74) the *Enthusiastes, Anabaptistes, Antinomians, and Sacramentaries*; And from that Authours themselves were named the *Nicolaites, the Manichees, the Arians, the Pelagians, the Donatists, the Nestorians, the Eutichians, the Waldenses, the Wicelinists, the Hussites, the Lutherans, the Calvinists, the Suinglians.*

74) Concord. discord. f. 131.

To examine now both Catholicks and Protestants about this point: The name, *Catholick*, we haue seen was imposed to distinguish sound Christians, and true Churches, from Hereticks; and was for the same cause inserted into the Creed by the Apostles themselves; and so accordingly, it hath been vsed, and vnderstood by al Fathers (75) and Writers in former Ages.

75) Cyril Catech. 18. Aug. Com. Ep. fundam. c. 4. & de vera Rel. c. 7. Papianus Ep. ad Symon.

And as for the name *Papist*, as it was neuer heard of, before this Age of ours, for 1500. yeares togeather after Christ; so was it only coyned by our new Protestants, and that not vpon anie necessitie, for the professours of our Religion were in being & knowne by the name of Catholicks, in al the foresayd Ages, before the name of Papists was euer heard of. Besides neither doth it point to anie one or other special Pope, or new supposed Doctrine in particular, but most strongly for our iustification in this behalf, to al Popes and doctrines alike in general. Whereas it is most euident, and for such acknowledged, that sundrie Popes haue been truly Religious, and Catholick, and their Doctrines answerable.

And whereas D. Fulk vrgeth against (76) vs the names of *Benedictines, Franciscans &c.* as also of *Scotists and Thomists*: he shal receiue his answer only from his owne Brother D. Field saying (77) *We must obserue, that they which professe the Faith of Christ, haue been sometimes in these later Ages of the Church called*

76) Answ. to a Court. Caib. p. 65. 77) Of the Church l. 2.

after the special name of such men, as the Authours, Beginners, and Diuisers of such courses of Monastical profession, as they made choice to follow, as Benedictines, and such like. So plainly acknowledging these names, not to import anie change or newnes of Faith, but only these seuerall Rules and orders of Monastical and Religious life. And so likewise he further affirmeth, the differences between Scorsists and Thomists, to haue been in the Controuersies of Religion, not yet determined by consent of the vniuersal Church.

So that no name was euer appropriated to Catholicks, with truly imported anie Innouation in matter of Faith. And therefore if D. Field in  
 78) Of the excuse of the name of Lutherans might say: ( 78 ) neither was it possible that so  
 Church. p. so great an alteration &c. should be effected, and not carry some remembrance of them  
 59. by whom it was procured: At what great and most apparent want are now our  
 Protestants, who charge the Roman Church with the greatest alteration before  
 Luthers time the euer was, either for longest continuance of time; as being  
 confessedly for 1260. yeares together; or for multitude of Countries, raising  
 vniuersally; or for number and weight of cheifest Articles of Faith; and yet for  
 el this cannot al of them find, so much as anie step or signe thereof by any then  
 new deuised or imposed name, either from Doctrine, Person, or Pope.

Whereas to the contrarie it is more then eident, that the seuerall names of  
 Protestants, Puritans, Lutherans, Zuinglians, Sacramentaries, and Calvinists,  
 are al of them imposed either through Innouation of Doctrine, or from the  
 first Authour of the sayd sect. So the verie name of, Protestants, was at  
 first giuen to certaine of the Lutherans, who opposing themselues against  
 the decrees of the Empire made in behalfe of Catholick Religion, & protesting  
 they would stand in defense of their owne, were for such their protesting,  
 named Protestants: A truth so certaine that it is accordingly acknowledged  
 and recorded by sundry Protestants ( 79 ) themselues. Yea the name,  
 79) Sley. Protestants ( wherewith our new Gospellers is are best pleased ) is so certainly  
 hist. l. 6. f. 81. new, and since the reuolt of Luther, as that I dare challenge the oldest or  
 51. Ostand. learnedst Protestant liuing, to giue the least instance or example of anie  
 cent. 6. p. such name in anie Age precedent vnto the Apostles. So lately were they  
 117. Schlus. christened, by the name of Protestants.  
 selb Thcol. cal. l. 2 f. 151  
 Fulk Answ  
 20 a Court.

And as for Puritans, M. Parker told vs before, that they were so-denominated  
 20) Answ. through singularity in affection, and noueltie in faction. The newnes whereof is  
 20 Rainolds. such, as that it was but heard of after Protestantie itself, from whence they  
 Pref. p. 44. went out & departed; & now are become a Sect so different & aduerser  
 from the former, as that to be vnderstood, a distinction of names is necessarily  
 required. Now that Lutherans sprong from Luther, Zuinglians or Sacramentaries  
 from Zuinglius, and Calvinists from Calvin, it is too cleer to require anie proof.  
 Only we cannot but obserue that the foresayd seuerall names, are not im-  
 posed by Catholicks for reproach and disgrace vpon Protestants; but are  
 vsed and required by themselues, for necessary distinction and knowledge  
 of their seuerall, and most dissenting Sects. So sayth D. Whitaker ( 80 ) For  
 distinction sake we are inforced to vse the name of Protestants. Conradus Schlus-  
 selburg sayth ( 81 ) When the Diuines of our side do call their aduersaries, Zuinglians,  
 Calvinians, and Sacramentaries, they do it not for reproach or detraction, as neither of the contrarie  
 when.

when they name themselves and the Defenders of their opinions Lutherans. But as 81) Catal. Heret. l. 13. & vet. p. 866. Grauerus further giueth the reason saying: (82) This only is therefore done, that 81) Absurda Absurdor. we (Lutherans) may be distinguished from Calumists, and Papists, from whom either by the common name, either of Christians, or true belecuers, or Catholicks, we cannot be distinguished. So by this means we distinguish ourselves from Calvinists. In like sort sayth Hospinian. (83) I do abhorre those Schismatical names of Lutherans, Zuinglians, and Calvinists, yet in this Historie I use those names (*docendi gratia*) to be understood. Præfat. f. 3. 81) Hist. Sacram. part. alt. in Prol. & Lanather Hist. Sac. Præfat. 84) Disp. 17. Ex Ep. ad Corin. h. Disp. 2. par. D. 3. sect. 4. And Piscat. his Analysis Logica Ep. Pauli p. 143.

Rungius speaking of the name of Lutherans sayth: (84) These names are used for distinction sake, that &c. they may be knowne from other men of different Religions, Papists, Calvinists, Anabaptists, and the like. Zanchius complaineth that (85) in the reformed Churches some are not ashamed to say, we are Lutheranes, but others are called Calvinistes, or Zuinglians; hence (sayth he) the Churches are diuided among themselves. An other Protestant confesseth, that (86) the Reformed haue no Primæ in common, neither anie general Synodes &c. Thence haue entred amongst them &c. the names of Husites, Lutherans, Calumists, Puritans. Of which last D. Downham saith: (87) I did tearme them Presbyterians, not knowing how to speake of them as dissenting from vs (Protestants) more charitably. So confessed it is, that these feuerall names of Lutherans, Zuinglians, Calumists, Puritans, Protestants, are al of them imposed by themselves, and that vpon vrgent necessitie, that so their difference in Faith, Profession, and Religion might be known and discerned by their feuerall names expressing the same; then which what can be alleaged more conuincing, either to proue their dissention amongst themselves, or the point now insisted vpon, their palpable Innouation and change in faith, and the verie pointing and naming of the verie first Authours, and Broachers thereof, and consequently their Sect to be Heretical, seing the reducing of an Heresie to it beginning, is confessedly a confuting of it. 85) In Epist. l. 1. p. 31. & l. 2. p. 539. 86) Cathol. Traditiones Præf. f. B. 3. 87) Denfien. l. 3. c. 1. p. 3.

But now some Protestants hereby perceauing our Roman Church to be thus free from al noted change or Innouation, as also their owne errors to be easily traced to their first beginnings and first Authours; for their preuenting hereby that so odious name of Hereticks, they endeauiour to proue euē against their other Brethren, that a Sect or Heretical profession may be published or followed, without note of anie known beginning, either of the doctrine, or the Authour. So D. Fulk obiecteth that, (88) 88) Against Purgat. p. 388. There was an Heresie of them, that were called Acephals, because there was noe Head knowne of them. But D. Fulk bewrayeth here most grossly his ignorance; for these Hereticks, were so named of Senerus (89) Acephalus Bishop of Antioche, who was their Head; and they were but a part of the Eutyrians, whose Head was Eutyches. In so much as the Protestant Pappus sayth most directly contrarie to D. Fulk: (90) The Acephals were so named, not because the first Authour of their Errour was vnknowne, but because &c. But besides, though their first Authour could not be named, yet is this no proof, that their first beginning is not knowne, which beginning being otherwise proued, the naming of the first Authour needeth not, the Authour being only sought for, thereby to know the beginning. 89) Conc. Nycen. 2. p. 62. Tom. 3. Niceph. l. 16 c. 17. & l. 18. c. 45. 90) Epist. Hist. Eccl. p. 494. And see Omerod in his picture of a Puritane p. 12.

In like sort, where D. Fulk alleageth there also, the example of the Chiliaists, the Ophites, the Caineans, the Scetrites, the Adamites, the Melchisedacheans,



*the Apostolicks, the Emerobaptists &c.* whose first Authours cannot be named; this in like respect is most impertinent; as wel, in that these and manie other Heresies receiued their name, not from their first Authour, but from the error it self; as also for that the point here cheisly insisted vpon, is not so much of the first Authour being knowne, as of the first begining being known, and therevpon contradicted: Which begining and contradiction being discovered, the naming of the first Authour is not necessarie, we only seeking the Authour, as is sayd before, therby to know the begining; now that al these, had a known secondarie begining after the Apostles times, and ware therevpon contradicted, appeareth by *S. Epiphanius* and *S. Austin* in their seuerall Bookes of Heresies,

91) Cent. 2.

3. c. 5.

Pap. Epist.

Hist. Eccl.

p. 314. 325.

326. 327.

318. 340.

92) Of the

Church. l. 3.

c. 14. p. 89.

& the same is confessed by the (91) Centurie-writers and their Brother *Pappus*. The like obiection is made by *D. Field*, producing sundrie (92) Examples, whose first Authour (saith he) cannot be named; But besides that, diuers of them (such is his want) are not matters of Faith, or such as by the Church are not hitherto determined; yet in that himself alleageth Contradiction to haue been made against al such as were material, himself therein affoordeth most full answer to his owne obiection.

Wherefore seing manie Articles of our Catholick Faith, in the opinion of Protestants, are most grievous errors, and yet they not able to shew when anie one of them first came in with Contradiction, but in al want thereof, are enforced to betake themselues to the obscure Exâples of other opinions neuer taught, but impugned by the Roman Church, neither euer generally diuulged, but abortiue and perished in their first Birth, most of them also arising in the Churches begining, when by reason of the general persecutions then raging, and the want of printing, few monuments of those times are now remaining; and yet al this notwithstanding, their begining with Contradiction, is now to vs knowne and testified. Whereupon I may conclude, that it is more then probable, that if so manie of our fore-sayd Catholick Doctrines, hauing been so generally disperfed, had euer so begun with Innouation contradicted, the same would then haue been in some one point or other, in some one countrie or other, by some one man or other, knowne, discerned, and recorded. So cleer it is, that the Roman Church, thus confessedly neuer going out of anie other known Church; nor anie change or begining of anie point of her Faith euer obserued or contradicted, that therefore according to the former scantlings, giuen and squared euen by Protestants themselues, she cannot be a Church nouel and Heretical. And so of the contrarie, the Protestants Sect most apparantly and confessedly going out of our Roman Church, as also the first Authours, begining, and progresse thereof, being at al times knowne, contradicted, and condemned; the sequel is euident, that Protestancie according to al the former scantlings, is a Sect Heretical. And so according to *D. Mortons* former description: *She is the Helene of Greece, engendering dissention for carnal respects, the Diuels Concubine, conceiuing deformed shapes of error; an Adder writhing itself into perplexed senses and Contradictions; and an Ape, imitating only the rearmes of truth.* May not Protestants now be much ashamed and confounded to be patterned by those so odious Hieroglyphicks?

A BRIEF SURVEY OF D. WHITES CATALOGUE; wherein Contrary to the Confessed truth in the precedent Chapter, of no knowne beginning or change of our Romane Faith in anye Age, He vndertaketh (according to his Title therof) to shew, That the present Religion of the Roman Church was obserued & resisted in al Ages, as it came in, & increased: naming withal the Persons that made the Resistance: And the poynts wherein: And the time when; from fiftie yeares to fiftie, throughout al Ages since Christ.

## CHAPTER VIII.

**H**ERE I must confesse M. Doctour giueth vs a goodly Brauado, and if his deeds do answer what his words engage him, the foyle shal be mine, and the feild his; but if he only barke, and doth not bite, and lurke away when he should enter the list, then shal ignorance, falshood, temeritie, shame, & confusion be al of them, his.

For trial then of his strength and art in this combat vndertaken, I do intend him a double assault; first by discouering in general his weake performance; and then by answering in particular his shadowed blowes. First then, where he vndertaketh, in the verie Title of his Challenge, to shew: that the present Religion of the Roman Church was obserued and resisted in al Ages since Christ, as it came in, and increased, and that for more precisenes, by Semicenturies, or euerie fifty yeares, at the first iumpe, he ouerleapeth the first 600. yeares after Christ, confessing that (2) in the first 600. yeares there was no substantial or fundamental Innouation, receiued into the Church; wherevpon he beginneth his Catalogue thus: After 600. yeares were expired, that the seuerall points of the true Faith began, one after another, to be more grossly corrupted, and changed by the Church of Rome. In the first fiftie 1 name &c. Now how was it possible for this great Champion, by one only blow, to giue a greater advantage to vs, or more dangerous wound to himselfe, then at the verie first footing or encounter, to yeeld so much homage and honour to the Roman Church, as that for the first 600. yeares entire, she remained constant and immouable in her Faith, receiued from Christ and his Apostles? And that more especially, and altogether vnanswerably, seing the very particulars of our Roman Faith, wherein D. White chiefly insisteth for his pretended Innouation and change, as our Doctrines of Images, of Primacie, of the vnmarried life of Priests, of Real presence, of merits &c. are al of them (3) acknowledged by the most of the learnedst Protestants to haue been the verie Doctrines, beleefe, and practise of the Primitiue Church; (2) 1b. p. 385. (3) See be. fore. l. 2.

not some few only, but al or most of the ancient Fathers being therefore reprobued in general as agreeing with vs Catholiks in the points forenamed? The second thing I intend to obserue, is, the strange indiscretion, or palpable ignorance, discovered in *M. White*, by his thus appealing to these last 1000. yeares, for prooffe of change and noueltie in our Roman Faith; for what period of time is more generally confessed by al other Protestants to haue been wholly Papistical, then these last 1000. yeares? (4) Do not *D.*

(4) See before. l. c. 2.

*Fulk, M. Parkins, M. Powel*, and manie others, al of them confesse, that for these 1000. yeares (to speake in their Dialect) the Popish Heresie hath spread itself ouer the whole earth; the Protestant Church during that time being not visible to the world, but lying hid vnder the chaffe of Poperie? Yea do not our Pro-

(5) See before. l. c. 5.

testants further confesse to the contrarie saying: (5) Between the yeare of Christ 300. and 316. the Antichristian and Papistical Raigne began, raigning vniuersally & without anie debatable contradiction 1260. &c. neuer suffering for the space of 1000. yeares after Syluester the First, anie to be seen vouchable or visible of the true Church? And it is so cleare, that during the foresayd time our Roman Church was not resisted, or charged with anie Innouation, by anie imagined Protestant, that directly likewise to the verie contrary, it is acknowledged, that the fained Protestants of those times, did in al external shew and

(6) See before. l. 4. c. 6.

profession, conforme (6) themselves to the Roman Church; whereof to omit others, *D. White* sayth himselfe: (7) Protestants did not alwayes abandon the

(7) W. y. 10 the true Church p. 371.

Communion of the Roman Church &c. the Tyrannie of Rome suppressed them so, that they could not manifest abroad to the world their dislike &c. but by force and violence were constrained to deuoure their owne sorrow in the societie of their aduersaries. So sociable and good fellowes were those Platonical Protestants, who instead of resisting the Roman Church for anie conceited Innouation, according likewise to *Oshander*, (8) with a common Custome, as with a violent

(8) Cent. 8. Ep. Dec. p. 3  
(9) Cent. 16 p. 1073. & Cent. 8. Ep. ad. p. 2.

streame, were carried away to do the same things with the Papists: Which things he numbred to be their (9) Communion in the Ministerie of the Gospell or preaching, in the Bible, in Baptisme, in the Lords supper, in taking of Orders &c. such (saith he) as those times did afford. Then which, what can be sayd more forcible to free our Roman Church, from al change or contradiction, during the foresayd times?

Thirdly, it is to be obserued, that whereas *D. White* undertaketh to shew, that the present Religion of the Roman Church was obserued and resisted in al Ages, as it came in, and increased; naming &c. to that end, the time when it so came in and increased; he faileth so fouly in his performance thereof, that among so manie examples by him produced, he doth not, nor could giue Instance of the first noted beginning of anie one, or of the first contradiction made therevnto. In clearest conuiction whereof, I will evidently shew here after, that euerie particular point of Doctrine by him instanced for our pretended first change, and Protestant resisting, was formerly in much more ancient Ages taught and beleeued in the Roman Church; and so consequently, that *D. White* doth not performe his promise made, of naming The time, when our present Religion of the Roman Church, was obserued and resisted in al Ages, as it came in and increased.

Now to passe from the Time, to the Persons, which *D. White* nameth to

so haue made the Resistance, himself diuideth them into three parts or ranks, saying: (10) one part of them is the Greek Church; an other part is some ancient Divines of their owne Church; a third part is such as the Roman Church persecuted. The first (sayth he) are sound and lawfull witnesses, being the true Church of God to this day, though polluted with some errors. The second, though Papists in many points, yet shew against all exception those points, wherein they were no Papists, to haue been no part of the Catholick Faith, so called in their time; for then they would not haue resisted them, but embrace them as they do at the rest. The third part I graunt the Church of Rome then persecuted, and now calleth Hereticks (to wit, vs Protestants) but that is the question &c.

(10) Way  
to the true  
Church p.  
393.

But now to examine the force of the argument, thus taken from this triple testimonie produced by our Doctour: First I do constantly auerre that no one part of the three, no nor anie one man of that one part can be assigned which was not originally at his first birth and breeding, a Roman Catholick, and not Protestant: And therefore though *Gomg* out of the Roman Church, he afterwarde contradicted the same in some one respect or other, yet this nothing proueth that the Roman Church did change her Faith but only that the sayd mā so *Gomg* out from her, did change his Faith which she had formerly taught him, & he beleueed. Secondly I do as resolutely auouch, that not anie one man of all those which *D. White* produceth, as obseruers & impugnors of the pretended change of Roman Church, was not only at the first, but neuer after through his whole life truly Protestant, dissenting much more in Doctrine and profession of life from moderne Protestants, then from Roman Catholicks. And therefore if their testimonie be good against vs in regard of some one or other opinion, wherein they haue Apostated from vs, agreing yet in the rest; how much more forcible wil it be against Protestants, from whom they wholly disclaime in most, and most important Articles of Faith?

For example, the first part of *D. Whites* Spyes, which obserued and resisted our conceited change, is the Greek Church, which, sayth he, are sound and lawfull witnesses, being the true Church of God to this day &c. Now concerning these so sound witnesses, first it is certaine, that as there haue been seuerall (11) defections of the Greek Church from the Roman in these later times, yet haue the Grecians at manie seuerall times reformed & submitted themselves to the Roman Church, though at the last falling againe, they were thereupon oppressed with barbarous Turckisme. Secondly, their few errors, wherein they dissent from vs, are most notorious, both for their first beginning, and the contradiction made vnto them: So their denial of subiection to the Roman Church, was begun by *Ihon of Constantinople*, but therein he was contradicted by *S. Gregorie*, (12) and by (13) *Pelagius*. Their denial of prayer for the dead was begun by *Aerius*, but it was contradicted in him by *S. Epiphanius* (14) a Grecian, as also by *S. Austin* (15) a Latin Doctour, and yet in both these doctrines they conformed themselves to Rome; as witnesseth *M. Spark*, (16) *Ofsander*, and *Crispinus*. In like sort their defence of marriage of Priests was contradicted in them by *S. Epiphanius* (17) and particularly in *Theodorus* by *S. Chrysostome* (18) also a Grecian. Their denial of the Holie Ghost proceeding from the Father and the Sonne, was begun, and

(11) Nicephorus, Zonaras, Glicca, Humbertus and Crispinus. Of the Essence of the Church p. 364. 253.

1588 Keckerman System. Theol. p. 62.

Kk k

contradicted



(12) l. 4. *Fp.*  
 34 36. l. 7.  
*Ev.* 36. 64.  
 (11) *Ep.*  
*univesi*  
*Ep.* *opis.*  
 (14) *her.* 75.  
 (1) *her.* 53.  
 (16) *Ag.*  
*Abines p.*  
 118 *Ofi.* *nd.*  
*cent.* 11 p.  
 477. *Cusp.*  
*of the fflae*  
*of the Chur.*  
 p. 451.  
 (17) *her.* 59.  
 (18) *Ep.* 6.  
*ad Thiodor.*  
*mon.*  
 (1) *ystem.*  
*Theol.* p. 68.  
 (10) *Ep.* *ad*  
*Michael*  
*Episc.* *Con-*  
*stantinop.*  
*c.* 5.  
 21) *Cen.* 11  
 p. 156.  
 22) *Cen.* 11.  
*c.* 8  
 23) *ubi su-*  
*pra* p. 233.  
 24) l. 1. c. 6  
 25) *Relation*  
*of Religion*  
*in the last*  
*leaf but*  
*five.*  
 26) *Sie he-*  
*reos.* l. 4.  
*c.* 6.

contracted about Anno 764 as testifieth *Keckermanus* (19) Their denial of *ynled*  
 uened bread in Celebration of the Eucharist, was begun about Anno 1057.  
 as appeareth by *Leo* (20) the Ninth, *Ofiander*, (21) & the *Centurists* (22) Other  
 few and lesser errors they had, which according to *Crispinus* (23) did  
 Anno Domini 870. consist but only in the Primacie, and diversitie of Ceremonies.

But now as the *Grecians* did differ in the former points from *Catholicks*,  
 wherein yet was their inconstancie most notorious, as also their first be-  
 gining and contradiction, even by the learnedst *Grecians*, euer markable;  
 to did they incomparably much more differ from *Protestants*, as I haue  
 formerly (24) proued more at large; agreeing with vs, as *Sir Edwin Sandes*  
 (25) confesseth, *In opinion of Transubstantiation, and generally in the Sacrifice and*  
*whole bodie of the Masse, in praying to Saints, in auricular confession, in offering Sacrifi-*  
*ce and prayer for the dead, Purgatorie, and worshiping of Pictures &c.* To which  
 other *Protestant Writers* before added *at the seauen Sacraments, Relicks,*  
*Freewill, Monachisme, Vowes of Chastitie; Fast of Lent and other set fasting-daies,*  
*that Priests may not marry after Obedience taken, and others.* Yea at this day, they so  
 much detest *Protestant Religion*, as that therein they viterly refused (66)  
 al Commerce and Communion, which with great sollicitation and sub-  
 mission was offered them by *Protestants*. And now hence to returne to *D.*  
*White*, whose first part of *sound and lawful witnesses* against the *Roman*  
*Church*, was the *Greek Church*, the same being (sayth he) *the Church of God to*  
*this day.* For first, how can those be layd to be sound and lawful witnesses  
 for those verie points wherein they dissent from vs? Wherein may they be  
 more iustly disclaimed from, or suspected of partiality, then when they  
 speake in their owne Cause, and in behalfe of their owne opinions? Of  
 what Credit and authoritie with *Protestants* is the opinion and Doctrine  
 of a *Catholick*? Or wil they possibly esteeme him a sound and lawful wit-  
 nes against themselves? If not, how can the *Greek Church* be produced  
 as a sound and lawful witness against the *Roman*, for those verie doctri-  
 nes wherein she hath departed from her, and for which she was contra-  
 dicted by the cheifest Doctours and Pastours both of the *Greek* and *Ro-*  
*man Church*, and in which also as seing her error, she hath often recan-  
 ted and submitted her selfe?

And againe, with what Iudgement doth *D. White* appeal to the *Greek*  
*Church*, as sound and lawful witnesses in defence of his owne, and against  
 the *Roman*; which detesteth and refuseth al spiritual Communion with  
 the *Protestant* sect, as being nouel and contrarie to the ancient Fathers,  
 and which agreeth wholly with our *Catholick Church*, their former few  
 errors only excepted?

And lastly how could the Doctour afford the *Greek Church*, so high  
 a Title of being the true Church of God to this day, seing that it accordeth  
 much more with the *Roman*, then the *Protestant Church*, and yet dis-  
 senteth from both? But al this was to point out his *sound and lawful witnesses*  
 against vs, whereas indeed in the most and weightiest Controuersies, they  
 may be truly termed his sound and lawful Aduersaries. And thus much of  
 the first part of *D. Whites sound witnesses*, summoned by him for the making  
 of his Catalogue of his *Protestant Doctours*, obseruing and resisting the  
 present

present Roman Religion, as it came in, and increased in al Ages.

To come now to the second part of witnesses; who though Papists (saith he) in manie points, yet shew against al exception those points wherein they were no Papists, to haue been no Part of the Catholick Faith, so called in their time; for then they would not haue resisted them, but embrace them as they do al the rest. Here our Doctour dealeth plainly with vs, confessing that these his witnesses are Papists in manie points; but he might if it had pleased him, haue coupled the Grecians with them, who are confessedly no lesse Papists in most points then these. But it seemeth he was willing to rayse vp the number, which yet being examined, wil end in A. O.

For first, if these be lawful witnesses for the Protestant Church, because in some points they dissented from the Roman, then much more may they be found witnesses against Protestants themselves, seing from them they dissent and continue aduerse in most, & most weightie points whatsoever. And whereas M. White vrgeth, that *Against al exception these points, wherein they were no Papists, were no part of the Catholick Faith; because then they would not haue resisted them, but embrace them as they do al the rest*; this is so subiect to al exception and answer, that euerie child may except against it; for whether is it more likelie that but some one or other man, thus resisting the Roman Church, did innouate himself, and change, and depart from his former Faith; or that the whole Church did alter or change from the sayd man and his singular Faith? For example, if I should argue thus in behalf of Puritans, that though they be Protestants in manie points, yet they shew against al exception those points, wherein they are no Protestants, to haue been no part of the Protestant Faith, for then they would not haue resisted them, but embrace them as they do al the rest; this kind of arguing as it would be grateful to them, so would it proue most disgraceful and distastful to Protestants; for hence would it follow that in those verie points wherein Puritans are diuided from Protestants, the Protestant Church should be changed, and the Puritans should be the men who should obserue & resist the same; for according to our Doctours wile reasoning, if the Puritan points had been part of the Protestant Faith, then would they not haue resisted the Protestant Articles, but embrace them as they do al the rest. The which also may be vrged in behalf of Brownists, Anabaptists, and al other Sectaries whatsoever; for according to M. White, if the Protestant Church were not changed, the Puritans, Brownists, Anabaptists &c. would not haue resisted it in some points, but embrace them also, as they do in al the rest; then which nothing can be vttered more absurd in it self, or more aduantagious to al Hereticks euer arising.

And so I passe to the last and worst part of D. Whites witnesses produced against vs, and in behalf of himself; that is, to those whom (sayth he) the Church of Rome then persecuted, and now calleth Hereticks, that is, Protestants; which in his Catalogue he nameth to be Berengarius, Bertram, Almaricus, the Waldenses, Wicliuists, Lollards and Hussites; al which he coupleth together like Sampsons foxes, to make them good witnesses against the Roman Church. But first in what Court or Tribunal wil anie mans naked testimonie be auailable against his Aduersarie, and especially of a conuicted

offender against his Iudge, when he speaketh only for his owne priuate? Who may not disclaime and reiect as suspected, anie mans bare word in his own cause? This is the case of our last witnesses, who going out and departing from our Roman Church, as al other Hereticks haue euer done, were alwaies noted, contradicted, and condemned for the same: What then can the force of their testimonie be against vs, but as of a Felon or Traytour against his lawful Iudge or Prince, hauing denounced sentence of death against him.

(27) l. 3.  
c. 1.

Besides, I wil make it manifest that these who are produced as Protestants resisting the Roman Church in al Ages, were not Protestants, but cleerly dissenting from them in manie fundamental points. And lastly I would gladly know how possibly *D. White* could haue so good intelligence of Protestants resisting in al those seueral Ages our Roman Church, when as I haue largely conuincd ( 27 ) before, by the full testimonies of manie and the most learnedst Protestants that euer were, that during al the foresaid Ages by him instanced, there was neuer any one Protestant known, and visible to the world before the dayes of Luther?

Wherefore after good examining; I doubt not but my Doctours Protestants resisting in al Ages our Roman Church, wil finally re olue into his owne idle fancies; which if they were as forcible to proue, as his fond imagination is fertil to frame them, the ruine of Catholicks were in-  
evitable, and their verie memorie hateful.

But to leaue now a while these so sound and lawful witnesses, and to come to the poynt wherein they made resistance, I wil only obserue that fundrie of the poynts instanced by *D. White*, are either matters of indifferencie, or not of Faith, neuer yet determined by the Church of God; or els of fact, and not of right, or lastly only of life and conuersation; al which is most impertinent in proof of anie change in Faith and Religion; which is the only point here to be proued by our Doctour.

(28) l. 7.  
Ep. 111.

Wherefore now to grapple neerer with our Catalogue-Maker, and to examine the points instanced in euerie Semicenturie for the Roman Churches change: *After 600. yeares were expired (saith he) the seueral poynts of true Faith began one after an other to be more grossely corrupted, and changed by the Church of Rome. In the first firstie, I name Serenus Bishop of Mayseils in France, who brake the Images that began to be set vp in his Diocesse. But at the verie first M. Doctour iuggleth with vs; for whereas this matter concerning Serenus, was written first by S. Gregorie the great, (28) he doth not anie thing insinuate that Images began then to be set vp in the Churches of Mayseils in France, but only obserueth, that Serenus perceauing some Christians lately conuerted to adore the Images in the Church as though they were Gods, through Zeale did brake them, and cast them downe; for which verie fact was he yet seuerely reprobued by S. Gregorie himself, writing thus vnto him: Pictures are vsed in Churches that those who are vnlearned, at least should read by seeing in the walles those things which they could not read in bookes. Thy Brotherhood therefore ought to haue preserved the Pictures, and to haue hindred the people from their adoration, that so the ignorant might haue from whence to gather knowledge of the Historie, and the people not sinne in adoration of the Picture: Further also affirming,*

but not without cause (29) Antiquitie admitted Histories, to be painted in the venerable places, or Churches of Saints. So cleer it is, that the placing of Images in Churches did not as then first begin. A truth further so euident, that sundrie Protestant Writers (30) haue largely heretofore acknowledged the vse and placing of Images in Churches, during the purest times of the Primitiue Church; alleaging to that end seuerall examples from *Sozomene, Athanasius, Prudentius, Nicephorus, Tertullian* and others, who al of them liued some Ages before *Severus* was borne.

But to proceed: In the same 50. yeares, sayth he, *Gregory the Bishop of Rome* resisted the Supremacie; for which he (31) citeth certaine Epistles of *S. Gregorie*, al written against *Iohn Bishop of Constantinople*, who as then assumed to himself the name of Vniuersal Bishop; which as he deservedly reprobued in him, so was he so farre from denying his owne Primacie, as that *M. Bale* reporteth to the contrarie, (42) that *Iohn of Constantinople* contended with *Gregorie of Rome* for the Supremacie, in which contention *Gregorie* layd for himself, *S. Peters* keyes, with manie other sore arguments and reasons. The which also is granted by manie other (33) Protestants, amongst whom one reporteth, that whereas (34) the Emperour *Maurice*, would haue taken away the Primacie from *Gregorie*, and giuen it to *Iohn Bishop of Constantinople* &c. *Gregorie* did pose himself against him. And the Centurists adde further that (35) *Gregorie* gloried, that the Emperour and *Eusebius* his fellow Bishop (of Constantinople) did both of them acknowledge, that the Church of Constantinople was subiect to the Apostolick Sea of Rome.

Neither was this Primacie first begun by *S. Gregorie*; (36) for his Predecessours, *Pelagius, Celestine, Leo, Gelasius, Sixtus, Siricius, Innocentius, Sozimus, Damasus, Iulius, Steuen, Dionisius, Victor* &c. yea *S. Peter* himself, are al of them reprobued by Protestant Writers, for the foresayd Primacie. So confessed it is, that the Primacie of the Roman Church, did not first begin in the time of *S. Gregorie*.

Now whereas *D. White* further added, that the whole Greek Church complained when *Phocas* had first conferred it on *Boniface*; that their complaint (supposing it for true) is nothing material; for they being as then diuided in this poynt from the Roman Church, assuming to themselues the sayd Primacie, their testimonie in their owne Cause is of no account. But neither is it true, that *Phocas* did first conferre it on *Boniface*; for though he did by his Edi&t declare, that the Roman Church was the Head of al Churches, as testifiy *S. Bede* and others, (47) yet is there no intimation that he first bestowed it: yea further they affirme, that the reason of the sayd Edi&t was the pride of the Bishops of Constantinople, who iniuriously styling themselves vniuersal Bishops, and contemning the Excommunications denounced against them by *S. Gregorie, & Pelagius*, the Emperour therefore thought it necessarie to interpose his owne authoritie, which the Grecians much more feared. And he is so free from innouating in this Cause, that besides the late premisses of the ancientest Popes euer claiming the same, *Iustinianus* (38) the elder, ancient to *Phocas* by 70. yeares, affirmeth, the Roman Church to be Head of al Churches: And *Valentinian*, who preceded *Phocas* 140. yeares, auoucheth, that the Roman Bishop hath euer had the Prin-



cipalitie of Priesthood aboue al others. Yea in fullest satisfaction hereof, it is plainly cōfessed by Protestants theselues, that *Constantin* our first Christian Emperour, elder to *Phocas* almost 300. yeares, (39) attributed Primacie to the Roman (Bishop) before al. So free was *Phocas* from first conferring Primacie to the Roman Church, and so cleerly she resteth acquitted of these pretended Changes & Innouations in the first 50. yeares. After 650. to 700.

(39) Before  
1. 2. c. 4.  
650. Iname (sayth D. White) the Sixt general Council, decreing the marriage of Priests, against the Church of Rome, labouring to restraine it; for which he citeth *Can. 13.* But the truth is, there are not anie such Canons in the Council cited; for the true Sixt General Council put forth no Canons, as it is euident by the Seauenth (40) Synod. Wherefore after the Sixt Synode, certaine Bishops assembled at *Constantinople*, who in the Emperour *Iustinian* the Second his Pallace called *Trullum*, published those Canons, vnder the name of the sixt Synode, which were neuer approued by anie Roman Bishop, but to the contrarie, then contradicted by Pope *Sergius*. (41) But though these Canons were authentical, yet litle would they auaille our marrying Ministers, not one of them allowing anie Clergie-man to marry after Orders taken, and only permitting such to keepe their wiues, as had them before they were of the Clergie; and neither (42) this do they allow to Bishops, but only to others of inferiour Orders.

(41) Beda  
1. de Sex  
Ætibus in  
Iustiniano.  
Caulus  
Diacon. 1.  
8. c. 9. de  
Rebus Rom.  
(42) Can. 6.  
12. & 48.  
(43) Before  
1. 2. c. 17.  
Yea the Roman Church is so free from making anie change in this respect at the time prescribed, that sundrie (43) Protestants for the self same prohibition of marriage to the Clergie, do reprove manie more ancient and confirmed Councils, as the 2. Council of *Ayles* holden in the time of *Constantin*, the Council of *Neocesarea*, of *Eliberts*, the first of *Nice*, and sundrie others. As also for the same cause they reprehended the ancient Popes, *Leo*, *Innocentius*, *Calixtus*, *Siricius* &c. and the learnedst Doctours of those times, as *S. Hierome*, *S. Ambrose*, *Origen*, with manie others, so that at the time of the 6. Council of *Constantinople*, no changee at al was made by the Roman Church, concerning the Single life of the Clergie.

But *D. White* further vrgeth, that the sayd 6. Council forbiddeth to make the Holie-Ghost in likenes of a Doue. But neither is this true; for though it did preferre other Pictures before the Picture of Christ in the figure of a Lambe, and the Picture of Holie-Ghost in forme of a Doue, yet doth it not condemne these. And in the 7. Synod (44) the Image of the Holie-Ghost in forme of Doue, is expressely approued. Yea therein was also read the Epistle of *Adrian* to *Tharastius*, in which it is sayd, that in the 6. Synod was commended the Image of Christ in forme of a Lambe. And that the Roman Church long before those times allowed Images, it is euident enough by that which is before sayd concerning *Severus*.

But our Doctour yet vrgeth, that at this time there was a Council holden in Portugal, where the Cup is appointed to be ministred to the people against the practise of some, that vsed to dip the bread, and so to giue it, which was one beginning of the half Communion. But this Council, being the third Council of (45) *Brach*, did iustly forbid that dipping, in that it was neither so instituted by Christ, nor could be confirmed by anie testimonie or example from Scripture, yet doth it not command both kinds to be giuen; And though it had, yet were

were the obieſting thereof impertinent, ſeing as then it was free & lawful to uſe both kinds. Now, that Cōmunion vnder one kind, was ſometimes uſed in much more ancient Ages, it might eaſily be proued by *Sozomene*, (46) *Nicephorus*, *S. Hierome*, *S. Cyprian*, *Tertullian* and others. So that *D. Whites* (46) *Hiſt.* Examples for the Roman Churches change in this 50. yeares, are alto- *l. 8. c. 5.* *Niceph. hiſt.* *l. 13. c. 7.* *Hieron.* *Apol. pro* *l. in louin.* *Cyp. Serm.* *de lapſis.* *Tertul. l. 2.* *ad uxor.* *Clem. Al.* *l. 1. ſtrom.* *700.* geather friuolous.

After 700. to 750. I name (ſaith *M. White*) the General Councel of *Conſtan-* *tinople* vnder *Leo Iſaurus* againſt Images. This Councel was neuer confirmed but reieſted; for none of the Patriarchs were preſent; *S. German* only excepted, who would not conſent therevnto, and thereupon was deprived of his See of *Conſtanſtinople*; Wherefore this only proueth that ſome of the *Grecians* changed their Faith concerning Images, for which they were contradicted, not only by the Latin Church, but by ſundrie alſo of the greateſt Doctours of the Greek Church.

In this Age alſo he nameth *Clemens*, *Scotus*, and *Adelbartus*; who (ſaith he) preached againſt the Supremacie, Traditions, Images, and in the defence of Priests marriage, alſo againſt Purgatorie, Maſſes for the dead &c. And al this he proueth only by one of his lawful witneſſes, his Proteſtant Brother *Illiricus*, which being wholly deſtitute of al other Authoritie, I may lawfully forebeare it al further answer.

After 750. to 800. I name (ſaith he) the Councel of *Conſtanſtinople* vnder *Con-* *ſtant. Copronymus*, and of *Frankford* vnder *Charles the Great*, againſt Images, *750.* and the booke yet extant that he cauſed to be made againſt the 2. *Nicene* Councel; with an other ſet forth by *Ludonicus* his Sonne to the ſame effect. A great tooth ſtil hath our Miniſter againſt Images, but it neuer biteth; for this Councel of *Conſtanſtinople* was likewise neuer confirmed, but expreſſely condemned in the Seauenth Synod: (47) And being aſſembled only of *Grecians*, who in the doctrine of Images, were manie of them diuided from the Roman Church, the teſtimonie thereof is of no force, as I haue ſhewed before. But beſides, it is not worthie of obſeruation, that as neither of theſe Councels of *Conſtan-* *tinople* ſo often vrged by our Doctour were euer confirmed by the Biſhop of Rome, without whoſe allowance, according to the firſt Councel (48) of *Nice*, it was not lawful to aſſemble General Councels; ſo neither did anie of the Patriarchs themſelues euer aſſent vnto them, as is manifeſt by *Zonoras*, *Cedrenus*, *Paulus Diaconus*, and other Writers hereof. Yea further al Authours who write of General Councels, as *Pſellus*, *Photius*, *Zonoras*, *Nicephorus*, *Cedrenus*, *Nyctas*, *Paulus Diaconus*, *Rhegino*, *Ado*, *Sigebert*, *Abbas Vſpergenſis* and others, do either not number theſe two of *Conſtanſtinople* amongſt the Councels of the Church, or els do expreſſely reprove them; and the 2. Councel of *Nice*, which was truly General and plenarie, did directly abrogate and condemne them. *(47) Act. 8.* *& Paul.* *Diac. l. 2.* *11. de Reb.* *Rom. Zono-* *ras in An-* *nalibus.* *(48) Socrat.* *l. 2. c. 13.*

Add herevnto in fauour of our Doctour, who is ſo far in loue with theſe Councels, that in that vnder *Conſtantin* is decreed, (49) thoſe to be (49) *Can.* *15.* accuſed, who do not inuocate the *B. Virgin Marie*: As alſo, (50) thoſe who do not (50) *Can. 17.* worſhip and inuocate the reſt of the *Saints*: And (51) thoſe who do not beleene, that (51) *Can. 18.* God wil giue eternal life for meritis of works, according to the iuſt waight of his Indge- (52) *Cent. 8.* ment; al which Catholike Canons are (52) recited by the *Centuriſts*. Now *c. 9. c. 632*

#### 44 THE PROGENIE OF CATHOLICKS

if *M. White* wil vrge this Council against Images, in which respect it was impugned and contradicted by seuerall means, why may not I much more vrge it for these other poynts, wherein it was neuer reprov'd by any Council or other Writers?

Now as concerning the Council of *Franckford*, vrged here and by sundrie other Protestants against Images: First the (a) *Magdeburgians* themselves acknowledge, that Pope *Adrian* then Bishop of Rome, neuer consented vnto it, but both himself and his Legates resisted it. Now neuer (53) was there anie one Council holden lawful, whereunto the Roman Bishop resisted: In so much that this Council of *Franckford* itself decreed, (54) *That the last Indgement of Controversies belonged to the Roman Bishop*; and with this verie argument cheifly it endeavour'd to confute the seauenth Synode, imagining this to haue been assembled without the authoritie of the Bishop of Rome. So that this Council of *Franckford*, by the testimonie of the Centurists, destroyeth it selfe.

a) *Cen. 8.*  
e. o. col. 639.  
53) *Galafius*  
*Temo de*  
*Vinulo*  
*Anathe-*  
*mais.*  
(14) *In lib.*  
*Carolino.*

Secondly, the Centurists in the same place teach, that the 2. *Nicene* Synod was confirmed by Pope *Adrian*; but the Council of *Franckford* reiecteth only such Synods as are assembled without the Popes Authorities; wherefore according to the *Magdeburgians* not the Council of *Nice*, wherein Images were approu'd, but some other was reprov'd by the Council of *Franckford*. Thirdly, The *Centurists* further confesse, that the Council of *Franckford* did not decree, that Images should be taken out of the Churches, but remayning in the Churches, that they should not be adored. Wherefore then do Protestants pul down Images, and break them? Wherefore do not themselves obserue the Decree of the Council? Yea this verie Council thundreth *Anathema* (55) to al such as deface, break, & pul down Images; how then wil our Protestants escape this bolt?

55) *I. Carol.*  
*Hincmarus*  
& *Magde-*  
*burg.*  
56) *I. Carol.*  
& *Hinc-*  
*marus.*

Fourthly, the Council of *Franckford* did indeed impugne (56) two Councils, one of *Constantinople*, which decreed against Images, and the other of *Nice* which was for Images. But the impugning of this latter was only through error and materially, euen as the Council of *Ariminum* condemned the word *Homo iussus*; for the Authour of the Bookes vnder the name of *Charles*, had obtruded vnto the same Council of *Franckford* two vntruths:

57) *In pref.*  
*lib. Carol.*  
58) *I. Carol.*

(57) First, that the Council of *Nice* had decreed, that Images should be worshipped with the honour of *Latria*, or that which is due only to God: (58) The second, that this decree was made by the *Grecians* without the consent of the Bishop of Rome. Now these two lyes supposed for truths, it is no wonder, though the Council of *Franckford* resisted the Council of *Nice*. And that these were mere Impostures falsly imposed vpon the Council of *Nice*, it is euident, as wel in that the Legates of the Roman Bishop subscribed to euerie Act, as also in that the Epistles of Pope *Adrian* himself for Images, were read in the Council it self. And so likewise that the sayd Council did not decree Images, to be worshiped with *Latria*, is further manifest, in that *Basil of Ancyra*, who was formerly an Heretick, being now conuerted and professing the Catholick Faith, the (60) whole Council hearing him and approving him, affirmed that he did worship Images, but not with *Latria*, seeing that was due only to God: And the like

59) *AB. 1.*

(60) *AB. 1.*

(61) was professed by *Constantin* Bishop of *Constance*, and other Bishops in the (61) Añ 3.  
Seauenth Synode. 4. 7.

Neither let it seeme improbable, that such vntruths could be forged against a general Council so lately before celebrated: Whereas most Protestants dare now affirme, that Catholicks adore Images as Gods, whereas almost thousands of Catholick Writers and the General Council of *Trent* celebrated in the Confinis of *Germanie*, do declaime the contrarie; what wonder then if the like be forged of a Greek Synod, which few could read and vnderstand, and which was celebrated in the Oriental parts, being far distant:

Lastly it is to be remembred, that though this Council of *Franckford* did erre, yet was it not in matter of Faith, but only in fact, condemning vpon false information the Council of *Nice*; neither was it euer confirmed, but expressly reiected by the Bishop of *Rome*; and therefore the error thereof doth nothing prejudice the infallible authoritie of lawfull approved General Councils. So manie wayes doth it appeare, that this thred-worne Argument from the Council of *Franckford* against Images, is altogether impertinent.

And now to come to the bastard Booke fathered vpon *Charles* the Great: First, the Booke of *Adrian* the First to *Charles* is extant, whereby it appeareth that the sayd Booke was written by some Heretick, and sent from *Charles* to *Adrian*, that he might answer it. Secondly, the Roman (62) Bishops, *Gregorie* the Third, *Adrian* the First, and *Leo* the Third Excommunicated the Grecian Emperours, and transferred the Empire from them, to the French; chiefly for that they patronised the Heresie against Images, whereas the French persisted euer constant in the ancient Catholick Faith; wherefore it is most improbable, that *Charles* should write in defence of the Grecian error against the Pope of *Rome*. Thirdly (63) *Ignas Aurelianensis* (who liued in the Raigne of *Ludouicus* sonne to *Charles*) testifieth that *Claudius Taurinensis*, a special Patrone of the Heresie, durst neuer open his mouth therein, during the life of *Charles*. Fourthly, Pope (64) *Stephen* holding a Council at *Rome* against the sayd Errour, *Charles* himselfe sent 12. of the cheifest Bishops of his Kingdome to assist him therein: And *D. Cowper* (65) reporteth that certaine Bishops were sent by *Adrian* to *Charles*, who held a Council in France against the condemnation of Images. Fifthly, this most famous Emperour *Charles*, was so wholly Roman Catholick, as that (66) *Hospinian* recordeth of him, that he not only comanded by publick Edicts that the verie Ceremonies, Rites, and Latin Masse of the Roman Church, as also the Decrees, Lawes and Ordmances of the Roman Bishop, should be obserued through his whole Empire, but himself by imprisonments and diuers kinds of punishments compelled Churches to the same. The like whereof, is confessed of him by *Osiander*, *Crispi- nus*, *Bullinger*, *D. Cowper* and *M. Fox*. So vnlike was he to write against the Roman Church concerning Images.

Sixtly, *Caluin* himself insinuateth this Booke to be forged about *Charlemaignes* time saying: (68) There is extant a refuting Booke, vnder the name of *Charles* the Great, which by the words thereof we may gather to haue bene made at the same tunc. Seauently, whereas *Charles* was knowne to be verie skilful both in

(61) *Zonaras*  
*Cedrenus*  
& *Paulus*  
*Diac.* in  
*vita Leonis*

(63) *L. i. de*  
*calcu* *Ima-*  
*ginum.*

(64) *Paulus*  
*Emil.* l. 2.  
*Franc. And*  
*see cent. 3. c.*  
*9. col. 170.*

(65) *Chron.*  
174.

(66) *Ep. ded.*  
*Hist. Sacra.*

(67) *Epist.*  
*Hist. Eccl.*

*Cent. 3. p.*  
101. *Crisp.*

*of the Eftate*  
*of the*

*Church. p.*  
221. 216.

*Eul. in 2.*  
*Thess. c. 2.*

*P 533. Cowp.*  
*Chron. f.*

173. 195.  
*Foxin Apoc.*



65) *Inst.* l. 1. Greek & Latin, learned, & ingenious, in this booke there are manie absurdities committed; as where it affirmeth, *Constantinople* to be a Citty most knowne in *Bythinia*, whereas indeed it is in *Thracia*: as also that at *Constantinople* there was a Councel celebrated in defence of the worshipping of Images, whereas the sayd Councel was celebrated at *Nice*: And that the *Nicene Councel* tearmed the Eucharist the Image of Christs bodie, whereas directly and purposely they refute and condemne the sayd speech.

Eightly, supposing for the time, against al the premisses, that it had been *Charles* his Booke, yet nothing would it auaille, but much preiudice Protestants; for therein is expressly taught, that the last sentence in Controversies of Faith belongeth to the Roman Bishop: And that he hath his Primacie not from Councils, but from God himself. It prescribeth also Exorcismes to be vsed in Baptisme, Churches to be dedicated with special Rites; That we are to pray for the dead, and Inuocate Saints, and their Relicks to be worshipped: That Chrisme and Holie-water are to be vsed: That in the Eucharist there is the true Bodie of Christ, and the same to be worshipped, yea to be offred as a true and proper Sacrifice: Al which do mainly impugne Protestant Religion: And therefore if they wil haue vs to beleue this Booke, teaching that the Councel of *Nice* erred concerning Images; let them beleue it teaching the other Catholick poynts next recited.

Lastly, if it could be proued that *Charles* himself had made this Book, & that he had been a perfect Protestant in al poynts; yet how would it hence follow, that the Roman Church had changed her Faith in the time of *Charles*? Or what would the testimonie of a Lay-man auaille them, seing according to (69) *Damascen*, *Christ committed not his Church to Kings and Emperours, but to Bishops and Pastours*? But we haue seene sufficiently before, that *Charles* was a Prince wholly deuoted to the Roman Church, and a special Patron of Images, and consequently the Booke written against them, and imposed vpon him, is meerly forged and of no authoritie.

And so likewise is no lesse forged that other, vnder the name of *Lewes* his Sonne, which for such is condēned by the Catholick Church: Neither (70) doth our Doctour affoord vs the least colour of proof, for the legitimation of either of these Bookes, but only sayth, that they are extant, as though it were rare among Hereticks to finde manie spurious & adulterine Bookes. And so I conclude, that seing our Ministers proofs for the Roman Churches change in these 50. yeares, are al of them in seuerall respects, either most impertinent, or most false, that therefore the Roman Church during the same time did not change.

After 800 to 850. In time (sayth our Cataloguer) *Ioannes Scotus*, &c. who resisting the Real presence &c. was therefore murthered: The same time *Berthram* also writ against it &c. *Claudius* Bishop of *Towres* resisted Images, worship of Saints, and Pilgrimage; *Lotharius* the Emperour reduced the Pope to the obedience of the Empire &c. These are the examples of the Roman Change in this time: But let vs examine them.

As concerning *Scotus*, that he resisted the Real presence, *M. White* proueth it only by the testimonie of *Danens*, who being a formal Protestant of these

69) *Orat.*  
2. de *Imag.*

70) *Index*  
lib. 170-  
bibli.

800.

these times, his testimonie is insufficient, as bearing witness in his owne Cause, & therefore al further answer were needles. But yet I do acknowledge, that about the same time there was one *Scotus* (not the subtil Doctor who liued some Ages after) but an other who writ something doubtfully in this poynt, but his Booke was condemned in the Councel at *Ver-cellæ*, as testifieth *Lanfrancus*: (a) And he is obserued to be the first in the Latin Church, who writ suspiciously against the Real Presence. And as for *Bertram*, though the Booke extant vnder his name doth vse some doubtful, and obscure words, as *Figure*, *Spiritual*, and *Mysterie*, yet at other times doth it speak as plainly: Affirming the Presence of Christs Bodie, vnder the veyle or conuerture of Bread. Yea the *Centurists* confesse that *Bertram* (71) (in the sayd Book) hath the seeds of *Transubstantiation*. Secondly, this sayd Book being set forth lately by *Oecolampadius* may iustly be suspected; and rather, in that *Pantaleon* (72) in his *Chronograph*, mentioning *Bertram* and his other writings, forbearth yet to mention this Booke, or to charge him with this pretended opinion. Thirdly, *Illiricus* making a Catalogue of Protestant witnesses (to whom our Minister, for this of his, is no little beholding) doth yet forbear altogether to name him therein, but it seemes our Minister ment to make al good flesh, that he cast into the pot. Fourthly, *Bertram* was a Monke, and so continued vntil his dying day, not teaching anie one point of Protestancie in his life, as may appeare by (m) *Trytemius* and others that writ of him. Fifthly, suppoling for the time that *Scotus* & *Bertram* did both of them beleue and write directly contrarie to the Real Presence, yet what doth this proue, that the Roman Church as then did change her Faith, or make anie Innouation concerning this poynt? But rather that these two dissenting then in this from the whole Christian world, did change, and begin themselues this their so singular and presently condemned opinion. Sixtly, the Roman Church is so free in this Age from changing her Faith concerning the Real Presence; that the verie Doctrin thereof is formerly (73) acknowledged by sundrie Protestants, to haue been taught by *S. Gregorie*, *S. Ambrose*, *S. Hilarie*, *S. Cyril*, *S. Cyprian*, and sundrie others most ancient and approued Fathers.

And as for *Claudius Taurinensis* in this Age resisting images, it is graunted; as also that he (74) endeauored to reuiue the *Arian* Heresie long before dead, (75) & forgotten; but he was presently noted & condemned of singularitie and Errour. Neither did *Claudius* resist anie pretended beginning, or change in the Roman Church; but only cast out of the Churches of his Diocesse Images and Crosses, which peraduenture were there erected long before *Claudius* was borne: But I need not insist anie longer herein, this poynt being fully cleered in the example of *Severus*.

Now as for *Lotharius* the Emperour reducing Pope *Sergius* to the obedience of the Empire: First, this concerneth only gouernment & Policie, not Faith and Religion, which *M. White* vndertook to shew, as it came in euerie Age. Secondly, *Lotharius* was so Roman Catholick, as that according to the *Centurists* (75) themselues, Pope *Sergius* himself crowned him, & created him Some Lewis King of the Longobards: And the Sonnes of Lewis being at discord about the Kingdom, he pacified by his Legats, and allowed the partition of the

76) Lib.  
Pont. f. alit  
in vita  
Sergij 2.  
Nucleus  
in Chron.  
Generas 39  
77) Lent 9.  
c. 9 Col.  
498.

Kingdome. Now what signes were these that the Pope was lubicke, or reduced to the obedience of the Empire, but rather to the contrarie? & that the more, (76) in that *Lewis* being sent by his father *Lotharius* with diuers Archbishops and Bishops to Pope *Sergius* at *Rome*, to moue him that he would permit the Roman Nobilitie to swear fidelitie to him; as he had permitted them to do it to his father *Lotharius*; The *Magdeburgians* report his answer to be this: (77) *If you desire that this oath be made to Lotharius the Emperour, I am content and permit it: but that it be done to Lewis his Sonne, neither I, nor the Nobilitie do consent.* So little obedience doth he acknowledge to the Emperour, and so false it is, that the Pope was reduced to the obedience of the Empire, or that he was confuted by the Bishops sent with *Lewis*.

830.

After 850. to 900. I name *Volutianus* a Bishop, that wrote to *Nicolas* the First, in the defence of Priests marriage, *Michael* the Emperour, and *Photius* the Patriarch of *Constantinople* resisting the Popes Supremacie; as also did the Bishop of *Raueenna*. But first *D. White* barely affirmeth this of *Volutianus* not citing anie Authour, or yealding the least proof thereof; and therefore it may be suspected to be only his owne inuention: And the rather in that no mention at all is made of anie such man, either in the Acts of *Nicolas* the First, or in the Records of those times. But it may be that our Minister mistaketh *Volutianus* for *Vlrick*, who hath been often objected by Protestants to haue written to Pope *Nicolas*, in defence of Priests marriage; whereas it is certaine, (78) that Pope *Nicolas* the First was made Pope Anno 858. and dyed Anno 867. And *Vlrick* was not made Bishop (79) of *Augusta* til after the death of Pope *Nicolas*, to wit Anno 924. and continuing Bishop 50. yeares dyed (80) Anno 973. By which accompt this Epistle was written either before that *Vlrick* was borne, or els after that Pope *Nicolas* was dead. So clear it is, that this Epistle printed lately at *Basil*, is only forged vnder the name of *Vlrick*. And though it were not Apocryphal, yet would it much more presse Protestants then Catholics; for therein is taught, that the Roman Bishop is Head of al; and that from al, obedience is due vnto him: As also that he is to compel Priests and Monks not to marry, and if they do marry after the vow of Continencie, that they are to be separated.

78) Onn.  
phius l. de  
Rem pontif.  
Anastaf.  
Bibl. de viuis  
Rom. pontif.  
Pantaleon  
in Chronol.  
p. 70.  
79) vrsper.  
Chron.  
Chiracius in  
Chro. Pami.  
Chron. p. 75.  
80) Bemi.  
l. fastor. p.  
209. Pami.  
Chron. p. 75.  
Oslander  
Cens. 2. 10.  
p. 92.  
100.  
81) Ioan.  
Cypriolatus  
Nycetas,  
Nicolaus  
in diuers  
Epistles  
Anastafius.

And as for *Michael* the Emperour, and *Photius* the Patriarch of *Constantinople* resisting the Popes Supremacie; the truth of that Historie is breisly this, related more at large by *Nycetas* and others both Greek and Latin Writers. *Ignatius* (81) Patriarch of *Constantinople* hauing Excommunicated *Bardas* (one of the principal men vnder *Michael* the Emperour) for dismissing his own lawful wife, and taking his own kinswoman in her stead; *Bardas* therevpon being much incensed, endeauored by al meanes to cast him out of the Sea of *Constantinople*; to which purpose he suggested vnto the Emperour, manie things most false against *Ignatius*, wherevpon the Emperour caused him to be bannished into the Island *Terebinthus*, & through the sollicitation of *Bardas*, appointed that *Photius*, as then a Courtier and Secular man, should be ordained and placed in his Sea; a man altogether vnlearned, who for his better Confirmation entreated the Emperour, that he would send an Embassadour to Pope *Nicolas*, desiring that some Legats might be sent from him, for the correcting and redressing of some faults in the

the Church, and in particular he pretended the Heresie of *Iconoclasts*, or breakers of Images; signifying further himself by his false letters to the sayd Pope, that *Ignatius* by reason of his old age and infirmities, had of his own free accord resigned vp his Sea, and betaken himself to a Monasterie in a certaine Iland, where he continued much honoured and respected both by the Emperour, and the whole Cittie. The Embassadours sent by the Emperour, were certaine Bishops and a Lay-man named *Arsa*, who carried manie and verie rich Tokens to the Pope; of whom being receiued, he returned with the two Bishops *Rodoaldus* and *Zacharias* for his Legats, with particular charge to examine matters, but to define nothing before his notice; and withal not to communicate with *Phorius* as a Bishop, but only as a Secular man, being ordayned contrarie to the Canons, and hauing vniustly deposed *Ignatius*: which when *Phorius* perceiued, he hindred the sayd Legats for conferring with anie, but only their own followers, and withal assembled a Synod, wherein through the power of the Emperour, he further confirmed the Deposition of *Ignatius*, and his own Creation, threatening also the Popes Legats, that vnles they also would subscribe to the sayd Council, the Emperour would bannish them into remote Countries, where for verie hunger they should be inforced to eate lice; Through which terrours, and also through bribes from *Phorius*, the Legats, contrarie to the Popes command, subscribed to the condemnation of *Ignatius* and establisment of *Phorius*: Which when Pope *Nicolas* truly vnderstood, assembling a Council in Rome, he excommunicated *Phorius* and his own Legats, and deposed them al, restoring *Ignatius* to his Sea: Which *Easli* the Emperour, succeding *Michael*, according to the Popes determination, fully executed.

Now what doth anie of this make against the Popes Supremacie, but rather confirme the same, seing that both *Michael* and *Phorius* sent Embassadours to the Pope, entreating that he would send Legats from himself, for the redressing of abuses at *Constantinople*? And when themselues were found cheifly faultie, the Emperour was seuerely reprehended by the Pope, and *Phorius* excommunicated and deposed. Adde hereunto that the Greek Writers themselues do generally testifie, that both *Michael* and *Phorius* were men extremely addicted to manie and most enormous vices, and therefore their resisting the Pope, is of no greater Authoritie, then of an offender or Rebel, resisting his lawfal Iudge or Prince.

So likewise concerning the Bishop of *Raenna*'s resisting the Pope, *Anastasius*, cited by *M. White* in proof thereof, reporteth, (81) that sundrie Persons going to Pope *Nicolas*, with manie complaints of greiuous wrongs and damages done vnto them by the sayd Bishop; the Pope therevpon, did by his Legats and letters admonish him to surcease the same, and to make satisfaction. Which the Bishop neglecting, and adding stil more to his former impieties; he further commanded him to repaire to Rome there in the Synod to answer in his own behalf, which he likewise refusing and contemning to do, he was therevpon Excommunicated by the same Council: Yea the Pope himself, vpon the earnest in-

Nnn. treatie

(81) In *De*  
*colao*. 1.



treatie of the people of *Ravenna*, went to the same Cittie, where presently he restored manie things taken wrongfully by the Bishop, who hauing Intelligence before hand of the Popes comming, was fled to *Papia*, there to desire *Ludouicus* the Emperours help and backing against the Pope: But as the people there in the streets did eschew his companie, hearing that he was Excommunicated by Pope *Nicolas*, so the Emperours answer was only this by his Messenger: *Let him go, and laying pride aside, let him humble himself to the Pope, to whom both we and al the Church are subiect*: Which when the Bishop heard, despayring of al other meanes, he went to Rome, where submitting himself to the Pope, and promising reformation, and performance of sundrie matters enioyned him, and commanded by the same Pope, he was therevpon absolved from his Excommunication, and suspension from saying Masse.

This being the truth of the Storie concerning the Bishop of *Ravenna* his resisting the Pope; I referre it to the Iudgement of anie impartial Reader, whether this doth not strongly confirme the Primacie of the  
900. Bishop of Rome.

But to proceed after 900. to 950. and so forward, *D. White* vrgeth sundrie abuses noted as then in the Church of Rome; But those by him specified, concerning only matter of life and manners, are altogether improper and insufficient to proue any change in Faith and Doctrine; which was the only point pertinent to be proued: Yea *Baronius*, by him, alleaged speaketh only of such abuses as were brought into the Church by Anti-Popes and Intruders, not by true Popes.

And whereas further it is objected, that certaine of the English Clergie, maintayned the Sacrament to be only a figure of the Bodie & bloud of Christ, against the Real Presence then increasing: Besides that the confirmation hereof dependeth vpon the testimonie of the old Fabler *Fox*, I haue shewed heretofore, in the Examples of *Scorus* and *Bevram*, that our Catholick Doctrine of Real Presence, was confessedly beleueed and taught in  
950. the purest times of the Primitiue Church.

After 950. to 1000. we haue (sayth *D. White*) *Otho* the Great, that deposed *Iohn* the Pope, and assumed into his hands the nominating and making of Popes hereafter &c. But this only proueth what was done, not with what right it was done; for though through the solicitation of a false Synod, *Otho* assented to the deposition of *Iohn*, by reason of manie crimes objected against him: Yet the proceeding therin was in sundrie respects not Iuridical, but directly contrarie to the much more ancient practise and decrees of the Church, as *Baronius* proueth at large Anno 963. Neither is it true, that *Otho* assumed into his hands the nominating and making of Popes hereafter; for no sooner was *Iohn* deposed, but immediatly in the hearing of the Emperour, the Bishops assembled in the same Synod, sayd: We choose *Leo* our Pastour, that he may be the cheif and vniuersal Pope of the Roman Church; to which though the Emperour afterwarde assented, yet did he neither first nominate or elect him.

In this Semi-centurie *M. White* further vrgeth, that *Alfricus* Arch-  
bishop

Bishop of Canterburie, preached and published his Homilies against the Real Presence comming in. But first Ælfricus the Archbishop of Canterburie, was so Roman Catholick, that D. Godwin testifieth, (n) that he was brought up in Glassenburie. And M. Bale assureth vs, that he was Schollar to S. Ethwald Bishps. p. and Abbot of Abingdon; and for his crafte (x) (sayth he) in promoting Pa-<sup>(n) Catal. of</sup>  
pistrie, made Archbishop of Canterburie. Secondly, the Protestants which<sup>(x) Cent. 2.</sup>  
(\*) published that Sermon, confesse that the Authour thereof was no<sup>(\*) In the</sup>  
Archbishop of Canterburie. And it is more likely to be true which M. Preface be-  
Fox (y) sayth, that it was Ælfrick surnamed Bara, an Heretick, who, as fore it.  
S. Dunstan appearing to one in a vision sayd (as reporteth Osberne) at-<sup>(y) A.D.</sup>  
tempted to disinherite his Church, but I haue stopped him, (sayth S. Dunstan)  
and he could not preuaile. Thirdly, that Sermon diligently read, maketh<sup>mon. p. 1148</sup>  
as much for Transubstantiation as against it. Lastly though we should sup-  
pose for the present, that Ælfricus did preach or publish such Homilies,  
yet was that doctrine so far from comming in as then, as that the  
best and ancientest Fathers of the Primitiue Church, are formerly  
confessed and reproued for the same doctrine by sundrie Protestant  
Writers.

In like sort though Arnulphus, a man vicious, inueighed against the  
Pope, vrging, that if he be voyd of charitie, puffed vp only with knowledge,  
he is Antichrist &c. but if he want both charitie, and knowledge, then is he an  
Idol: Yet doth he not anie where absolutely affirme the Pope to be  
Antichrist; and especially that Antichrist which the Scriptures foretel  
shal come a litle before the end of the world, and so he only tearmeth  
him Antichrist in that sense of S. Iohn, (83) Now there are become manie (83) 1. Io. 2;  
Antichrists. 18.

After a 1000. to a 1050. yeares, I name (sayth he) Rodulphus Ardeus 1000.  
preaching against Merits &c. Glaber Rodulphus against the Popes Primacie, and  
Luthericus denying the Real Presence. But for breuitie admitting al this for  
true, yet doth it not hence follow, that the Roman Church made  
anie change or Innouation in the foresayd poynts, seing the same were  
al of them taught and beleueed generally by the Church in times much  
(84) more ancient and approued.

After a 1050. to 1100. I name (sayth he) Nycetas. an Abbot and the 1. 2. c. 21.  
Bishops of Italie, France and Germanie, resisting Hildebrand, and deposing him, 4. 8.  
when he would restraine the Clergie from Marriage; Henrye the Third &c. 1050.  
withstanding the Popes Supremacie &c. and iudging him to be deposed. Sigebert &c.  
noting the Popes Excommunicating Princes, and absolving their subiects from their  
obedience, tearing it a neweltie and Heresie: Berengarius resisted the real Presence &c.  
But as for Nycetas, as I do confesse, that he writ manie things against  
the Roman Church, and in particular in behalf of Priests marriage, so  
yet did he afterwarde so (85) much repent himself thereof, as that in  
presence of the Emperour Constantinus Monomachus and the Popes Legats,  
he recalled and accused al his sayd writings; as also al such he accu-  
sed as denyed the Roman Church, to be cheif of al Churches, or  
presumed to impugne in any thing the Orthodoxal Faith thereof;

wherevpon immediately the Emperour caused the said Books to be burned in the sight of al. So that the argument here drawn from *Nycetas* is most fully answered by *Nycetas* himself.

And as for sundry Bishops, and *Henry the Third*, the Emperour, withstanding Pope *Hildebrand*, and iudging him to be deposed, it is altogether immaterial; for the sayd Bishops adhering schismatically to the Emperour, for the which (86) themselves were Excommunicated, and the Emperour also for his manie enormous vices, it is no marvaile, though such men would endeauour their best for his deposing: And yet the Emperour (87) after submitted himself, going to the Pope barefooted, and after foure dayes fasting, was admitted to his speech, and vpon certaine Conditions was absolved by the Pope from his Excommunication: Yea it is obserued from the Writers of those times, that the Bishops and other Principal men who withstood the Pope, during the sayd Schisme, were most or al of them seuerely punished by God in this world: amongst whom *William Bishop of Vrick* being the Ring-leader, and one who, as *Lambertus* recordeth, vsually vpon Festiual dayes at Masse-time publicly inueighed against the Pope; this man being suddainly taken with a greuous infirmitie, with miserable howling before al that were present cryed out, that by the inst iudgement of God, he had lost both this present and eternal life; in that with al his power he had concurred with the King, in al things which he wickedly intended, and for desire of his fauour had wittingly and willingly reuered greivous Contumelies against the Roman Bishop, a man most holie and of Apostolical vertues: which when he had sayd, (as the report is) he dyed without Receiving or anie Satisfaction. Thus far *Lambertus*: But (88.) *Langius* addeth further, that, In the verie place wherein he detracted from the Roman Bishop, he fel sick, where he continued vntil the miserable end of his life; and his disease stil encreasing, one of the Kings seruants, asking him that he might returne to the King with his Command: I send (answered he) to the King this Command: That he, and I, and al that fauour his Iniquitie are damned for euer; yea when he was admonished by some of his Clergie, that he would not say so, he replied, what should I say, but that which I visibly see to be true? for behold the Diuels do compassemy bed about, that when I dy they may presently catch me. Wherefore I desire you, and al faithfull people, not to trouble themselves with praying for me after my death. Now by this we must briefly note, what wretched and most damnable witnesses our Minister stil produceth against the Roman Church, and in defeace of his owne.

As for *Sigebert* he was knowne to be one of the followers and flatterers of *Henrie* the fourth the Emperour, and therefore his testimonie in this case is of no force. But besides, his affirming the Popes Excommunicating of Princes &c. to be a *noveltie* and *Heresie*, is most absurd and vntrue; as might be proued at large by the much more ancient Examples of Pope *Leo* the Third, translating the Empire from the Grecians to the Germans; and of Pope *Zacharie* deposing King *Childe-ricus*, & creating *Pepinus*; of *S. Gregorie* the Second, excommunicating the Emperour.

(86) *Baro:*  
*Ann* 1076.  
*num.* 15.

(87) 16.  
*Ann* 1077  
*num.* 10. &  
18.

(88) In  
*Chronica.*  
*Ciuitatis.*

Emperour Leo; of S. Ambrose Excommunicating the Emperour Theodosius; and sundrie such like.

Lastly, concerning *Berengarius* as he resisted for a time the Real Presence, so did he publickly (a) *recant* the same. Yea his Errour was so great, and his Condemnation so iust, that the *Centurists* thus write thereof: (n) *Leo the Ninth, deserved in this one thing, no smal praise above his predecessors, that presently at the beginning he condemned the Heresie of Berengarius,* together with the *Author* in a Synod at Rome. But I haue sufficiently before cleared our Roman Church of al pretended change in this behalf.

After 1100. to 1150. I name (saith M. White) *Henrie the Fifth the Emperour, who against Paschalis then Pope, maintamed his right of making Bishops, and other priuiledges &c.* But who doubteth that anie Prince may not defend his right? Yet that which was done in the case proposed, was done by fraud and violence, by the Emperour against the Pope, who for the quiet of the Church, yeelded in some respects concerning the same Priuiledges, much bloud hauing been shed of either side, and great warres likely to ensue. And yet the sayd Emperour vpon the same agreement swore vnto the Pope, that he would restore such Lands and possessions of the Roman Church as he had taken away, or which the Pope ought to haue, and that he would obey the Pope, the honour of his Kingdome and Empire euer preserued. After which, the Pope saying Masse, when himself and those of the Clergie assisting at the Altar had Communicated, the Emperour also Received at the hands of the Pope. Now by this it sufficiently appeareth, that this Example of the Emperour, doth nothing proue any Innouation in the Roman Church, but rather to the contrarie, doth plainly shew his vnion and Communion therewith in matters of faith and Religion.

In like sort where he obiecteth, that S. Bernard freely noted diuers Corruptions then comming in; it is so vnprobable, yea so grossely vntrue, as that to the contrarie (90) D. Whitaker, and D. Fulk, both of them confesse, that he taught the Popes Supremacie, and D. Whitaker (91) acknowledgeth, that he was of our Church. (92) Gomarus calleth him our S. Bernard. The *Centurists* affirme, that he was (93) a most earnest Defender of the Sea of Antichrist. Bel (94) tearmeth him, Bernard, the Popes deare Monk and reuerend Abbat. Yea the *Centurists* further report, That he sayd (95) to the Duke of Aquitaine, whatsoeuer is out of the Roman Church, by the Iudgement of God is certainly to perishe, euen as those things which were out of the Ark, were drowned in the diluge: As also he that persecuteth the Pope of Rome, persecuteth the Same of God. Now by this, al of it confessed by sundrie and much more learned Protestants then M. White, it more then cleerly appeareth, that S. Bernard was no fit witnes to be produced against the Roman Church, nor that he himself, did differ in anie one point of Faith from her, much lesse did note anie pretended corruption of Faith comming in: And as for the feast of the Conception, or the Doctrine concerning the Virgin Mariæ freedome from original sinne, it is not yet to this day defined by the Church as a matter of Faith.



# 34 THE PROGENIE OF CATHOLICKS

But where he further vrgeth that *S. Bernard* was against *Merits*, *Iniustification by works*, *Freewil*, *keeping the Law*, *Seauen Sacraments* and *uncertantie of our Saluation*, and the *Popes greatnes in Temporalities*, it is al of it most vntrue, as himself might haue plainly shewed, if he had been pleased to haue set downe the answers out of *Cardinal Bellarmine*, as he was to haue his obiections.

In like sorte, that which he obiectioneth concerning *Arnulph*, pertai-  
neth only to matter of life and manners, not to Faith or doctrine, and  
therefore it maketh nothing to proue anie Innouation or change in our  
present Roman Religion; As also, though as then one preached in *Ant-  
werp*, against the Real Presence; yet I haue before freed our Church from  
al Innouation therein, in far more ancient times.

And as for *Honorius* his noting the bringing in of *Wafers* into the  
Sacrament in this Age, it is so vntrue that *M. Cartwright* (96) con-  
fesseth that it was brought in by Pope *Alexander*, who liued  
Anno 111. which is some thousand yeares before the time now ob-  
iecte*d*.  
(96) See  
before l. 2.  
c. 8.

After 1150. to 1200. I name (saith *M. White*) the Emperour *Frederick Bar-  
barossa* forbidding *Appeales to Rome*, and the *comming of Legats from Rome into  
Germanie &c.* But though the Emperour did this, being as then at  
discord with the Pope, yet his fact was so faultie, as that he was  
therupon, and for other iniuries, Excommunicated: From which  
(97) after, vpon his submission (98) and promise of obedience,  
he was absolued, and permitted to come to the Pope, whose feet  
the Emperour kissed, and bowing his head receiued reuerently his be-  
nediction: And that the Roman Church as then, made no Inno-  
uation concerning *Appeales*, or sending of *Legats*, it is most cleere by  
general practise & allowance thereof in the purest times of the Primitiue  
Church, proued at large (99) heretofore.  
(97) *Baron.*  
*Anno 1160.*  
*num. 31. 32.*  
& *Anno*  
*1168. num.*  
*60.*  
(98) *Baron.*  
*Anno 1177.*  
*num. 22.*

And as for *Lincolniensis* noting as then the *Noueltie and Heresie of  
Friars*, *M. White* only barely saith it without al further proof: yea  
though as then the Institution of *Friars* had been but new, yet neither  
was it in anie thing Heretical, nor proued anie Innouation in the  
Church, in Faith and doctrine.  
(99) Before  
l. 1. c. 4.

But to come to the *Waldenses*, who, according to *D. White*, were  
dispersed ouer al this part of the world, and in most substantiall poyns resisted the  
*Papacie &c.* as it is not denied, but that in some poyns they  
reuelted from the Roman Faith, so haue I shewed (100) before,  
that in sundrie other weighty Articles of Religion, they agreed with  
Catholicks against Protestants. And it is verie easie further to proue,  
that indeed they beleueed sundrie grosse errors, though *M. White*  
would make the world to think, That the sayd errors were falsly imposed  
vpon them. For *Iliricus* himselfe (101) testifieth that they taught, That  
Laymen and women might Consecrate (the Sacrament) and preach: That  
Clergie men should haue no possessions or proprietues: That (104) married Per-  
sons mortally sinned, who accompanied together without hope of Issue: That  
neither  
(100) Before  
l. 1. c. 3.  
(101) *Catal.*  
*Test. veris.*  
p 731. 745.  
730. 732.  
(104) *Ibid. p.*  
729. 747.  
760.  
(104) *Ibid. p.*  
731. 743.

Neither Priest (105) nor Civil Magistrat being guiltie of mortal sinne, did enioy <sup>(105) Ibid. p. 760. 740.</sup> their dignitie, or were to be obeyed. And to omit many (106) others; they <sup>Or Ofiand. Cent. 9. 10. 11. p. 440.</sup> went to the Catholick Churches dissembling, and offered, confessed, and communicated dissemblingly. And now must M. White either charge his owne <sup>(106) Ibid. p. 734.</sup> Brother Iliricus, to haue falsely imposed these errours vpon them, or els must he confesse that these so dissembling and ignorant witnesses, are altogether insufficient to proue anie change in the Roman Church, out of which themselves went out.

After 1200. to 1250. In name (sayth M. White) *Almaricus* a Doctour of Paris, that was burned for withstanding *Altars*, Images &c. It is not denyed but that *Almaricus* was an Heretick, falling from the Roman Church: But yet I <sup>1200.</sup> hope D. White will be ashamed to claime him for a Protestant; for he was condemned first by the Vniuersitie of Paris, after by *Innocentius* and a Synod at Rome, for these propositions following: (o) That there is no <sup>(o) Cefarius Dial. l. 2.</sup> Resurrection of bodies. Secondly, that there is no Paradise nor hel Thirdly, that the bodie of Christ is no more in the Sacrament, after the words of Consecration, then in a stone or horse. Fourthly, that God spake as much in *Onid*, as in *Austin*, and other such to the number of 20. for which he was burned openly in Paris with certaine other blasphemous Hereticks against the Persons of the B. Trinitie; sayth (p) *Gagninus*. Besides I haue (107) proued before, <sup>(p) Lib. 6. Hist. Franc. and see Gers. Tract. 3. in Math. Emilius li. 6. Hist. Gal. Genebrad in Chro. Anno 1208.</sup> that the foresayd Catholick poynts, vrged to be denyed by *Almaricus*, were yet al of them taught and beleueed by the Fathers of the Primitive Church, so that no Innouation therein could be obserued or reproued by *Almaricus*. In like sorte though *Robert* Bishop of Lincolne withstood the Popes proceedings in England; yet this nothing proueth anie change or first comming in, of anie point of Faith in the Roman Church obserued or resisted by the sayd *Robert*. Besides D. *Godwine* reporteth that a Cardinal sayd to the Pope concerning him: He (a) is for Religion <sup>(107) Be-fore lib. 2. c. 14. 22.</sup> a Catholick as wel as we: And so dying, he gaue al his bookes (an excellent <sup>(a) Catalo. of Bishop of England. p. 240.</sup> Librarie) vnto the Friar *Almors* at Oxford. So charitable was he to Friars, and consequently so Roman Catholick euen at his verie death. And where he affirmeth that *Isakim Abbas* sayd, that Antichrist was borne at Rome, and should sit in the Apostolick see; It is so vntrue, that, in his Epistle prefixed to his Exposition vpon the *Apocalypse*, he submitteth his writings to the Censure of the Sea Apostolick, affirming further that he firmly beleueeth, that the Gates of Hel cannot preuaile against the Roman Church, and that her Faith shal not perishe before the end of the world. Yea in his Exposition vpon the 6. Chapter and 11. verse, he calleth such the *Sonnes of Babylon*, who impugne the Church of Peter. And vpon the 7. Chapter and 2. verse, by the Angel ascending from the East, hauing the signe of the liuing God, he vnderstandeth the Bishop of Rome, who with his fellow-Bishops, with the signe of the Crosse wil arme the Elect in that last tribulation which Antichrist shal rayse: So litle cause there is to vрге this Abbot against the Pope. And indeed al that truly can be vrged against him, is that being an old man, and half out of his wits, he was censured by the Pope for certaine fonde Pro-

phacies, and some errors also about the B. Trinitie, as appeareth by the Decree extant in the Canon Law against him, and by other Authours that haue written of him.

And as for *Fidevicus* the Second Emperour resisting the Popes Supremacie, it proueth no more, but that euen the most vicious Emperours were most aduerser to the Pope: For he being a Prince of most scandalous and wicked life, was after due admonitions excommunicated, as also deposed by Pope *Innocent* the Fourth in a general Councel holden at *Lyons*; so that his resisting in this regard the Supremacie, is only a guiltie and conuicted Persons resisting of al such lawful Authority, whereby he is censured and punished. Concerning *Arnoldus Villanuanus* speaking against Friars, the Sacrifice of the Masse, and Papal Decrees: This *M. White* only proueth by the testimonies of the *Magdeburgians*, and *Osiander*; which being Protestants, are no competent witnesses against Catholicks; But besides, I haue proued (107) before, that the Sacrifice of the Masse, and the Popes Authority were beleued, and practised in much more ancient times; As also that the Institution of Friars, proueth no Innouation in Faith and Religion. *Euerardus* broaching those foule and false reproaches against Pope *Gregorie* the Seauenth, called *Hildebrand*, proueth nothing but his owne disobedience and impatience, hauing been by the same (108) Pope for his owne demerits, iustly suspended from his Episcopal function.

1150. After 1250. to 1300. I name *Gulielmus de S. Amore* withstanding Friars and their abuses; but how impertinent this is, I haue shewed sufficiently before. The Preachers also (saith he) in Sweden, that publickly taught the Pope and his Bishops to be Hereticks: But *M. White* receiuing this Relation from *Illiricus*, no further answer wil be requisit. *Dantes* also (saith he) writ, that the Empire descended not from the Pope: But *Dantes* being only a Poet, intermeddling in other matters committed (109) manie grosse errors; for which his bookes are condemned, and prohibited by the Church, yea he liued in faction against some (110) Popes, and therefore his writing against them is of no force.

(109) See  
Bellar. in  
Append. ad  
lib. de Sum.  
Pom. c. 14.  
(110) Ibid.  
c. 12.

As for *Gulielmus Altrifiodorensis*, *M. White* producing nothing in particular out of him against the Roman Church, but only affirming, that in his Summes are found manie things censured that then were comming in, no further particular answer can be expected; and though he referre himself for particulars to this his own Booke, yet citing no page or place thereof, I hold it vnworthie of so painefull search; it being also well knowne that *Altrifiodorensis* only differed from other Schoole-men, in matters disputable and not defined.

1300. After 1300. to 1350. I name (sayth he) *Marcilius Patavinus*, that wrote against the Popes Supremacie. But he being a knowne condemned Heretick, a flatterer of the Schismatical Emperour, and his Bookes condemned by the Church; as also the Popes Primacie being formerly

acknow-

Unacknowledged in the Primitive Church, his testimonie is sundrie wayes insufficient. And the like is to be answered to Ockham, <sup>(111) who</sup> was purposely hyred by the Emperour to write against the Pope; who <sup>(11) T. i. theanius & G. nebrard 14. Chron.</sup> was also Excommunicated and his Bookes prohibited; & Gregorius Ariminensis his differences, were only in Schoole points not determined by the Church.

And as for the Vniuersitie of Paris condemning the Popes Pardons, it is most vntreue; and therefore M. White did wel to father it only vpon his Brother Illicius, whom he knew to be expert in the art of forging.

After 1350. to 1400. I name (sayth he) Aluarus Pelagius, who wrote a 1350. Book of the Lamentation of the Church, wherein he reproveth diuerse abuses of his times. But who denyeth but that in the Militant Church confisting of good and euil, there are manie abuses in life and conuersation? But as for abuse or Innouation in matter of Doctrine and Faith Aluarus maketh no mention at al in his sayd Booke. And as for Mourziger disputing against Transubstantiation, and Adoration of the Sacrament, and Censuras calling the Pope Antichrist, besides that the truth hereof dependeth only of the testimonie of Fox, and Illicius, both of them Protestants, I haue sufficiently before cleered both these poynts from al Innouation in Ages much more ancient.

Now as for Iohn Wicliffe, as I haue shewed (112) before, that in <sup>(111) l. 1. c. 3.</sup> sundrie poynts of Faith he agreed with Catholicks, which Protestants now impugne; so it is euident that he taught sundrie grosse errors, which both Catholicks and Protestants do detest, as that. If a <sup>(113)</sup> Bishop or Priest be in deadly sinne, he doth not Order, consecrate, <sup>(113) Fox</sup> or Baptize: that, At <sup>(114)</sup> oathes are vnlawful: That <sup>(115)</sup> al things come to Al. M. n. passe by absolute necessitie: That there <sup>(116)</sup> is no Ciuil Magistrate whilest he is <sup>p. 56.</sup> mortal sinne, and sundrie others; in regard of which, Protestants <sup>(117)</sup> themselves ranke him in the Catalogue of Hereticks. So that small <sup>(114) stand cent. p. 100</sup> Credit or succour wil M. White purchase for producing Wicliffe, as one <sup>(115) p. 459.</sup> of his witnesses against the Roman Church. <sup>(115) Of stand cent. 15 p.</sup>

After 1400. to 1450. I name (sayth he) the Lollardes in England &c. that <sup>457.</sup> were persecuted at that time: And that very iustly, M. White; for besides, that they held the former Heresies of the Wicliffists, they further <sup>(110) lb. p. 454.</sup> (118) impugned the Sacraments of Baptisme, and the Eucharist; they held <sup>(117) Puns. Chronol. p.</sup> that Lucifer with the rest of his Angels, were iniuriously thrust out of Heauen by <sup>119. Ma- thias Hoc. in his Tract. duo. Tract. 1. p. 27.</sup> Michael and his Angels, and consequently to be restored againe at the day of Iudgement; and that Michael and his Angels are for the sayd in- iurie to be damned from the day of Iudgement for euer: That our B. Ladie could <sup>1400.</sup> not beare Christ, and remaine a Virgin: That anie thing done vnder the <sup>(1. 8) Tri- them. in Chr. Anno. 1315.</sup> earth in Caves and Cellars, is not punnishable, with other such like: Which if M. White did know in them, and remember, greatly might he be ashamed, to number them amongst his sound and lawful witnesses for the Protestant Church.

Now as for Ploymans tale, reporting that Chaucer expressly writ, the Pope and his Clergie to be. Antichrist; as vnworthie of other answer, I leaue.



it for a Tale fit for Plowmen to tel in a winters night, hauing also spoken of this point before.

Neither doth *Nilus* his writing against Purgatorie, and the Popes Supremacie, anie thing aduantage the Protestant Church, or impugne the Roman; for both these Doctrines I haue formerly proued to haue been the general beleef of the Primitiue Church. Besides *Nilus* was one of the Greek Church, which sometimes in the foresaid points was diuided from the Roman; yea he was condemned for an Heretick, and therevpon enrolled by *Iliricus* (119) amongst the witnesses of the Truth of Protestancie. Concerning *Iohn Husse*, and *Hierome of Prage*, *D. White* confessing, that their Doctrines was the same with that of the waldenses, the former answer to them, may serue also for this. Besides I haue (120) conuincd heertofore, that *Husse* wholly agreed with Catholicks in sundrie Articles, earnestly now impugned by Protestants.

(119) *Catalog. Test. verit. Tom. 2. p. 876.*  
(120) *l. 1. c. 3.*

As for *Sauanarola*, his writings are condemned by the Church of Christ: Neither did he impugne anie one point of our Catholick Faith, which I haue not formerly shewed to haue been taught by the ancient Fathers. And therefore his resisting the Roman Church, doth nothing proue anie change or Innouation made by her. And the selfe same answer is to be giuen to *Wesselus Groningensis*, whose Bookes are prohibited; As also to *Ioannes de Vessalia*, who defended the Heresie of the Grecians, concerning the proceeding of the Holie-Ghost: who yet in the end, recanted al his opinions held against the Church of Rome.

(121) *l. 1. c. 3.*

And where *M. White* further affirmeth, that in England also and Bohemia, liued those which followed the Doctrines of *Wicliffe* and *Husse* continuing the same til *Luther*: Supposing this for true (the contrarie whereof I haue proued (121) already at large) yet doth it proue no more then the Examples of *Wicliffe* and *Husse* themselues, which lately we haue seen to proue nothing at al in behalf of Protestants.

1500.

And when 1500. yeares were expired, arose (sayth *M. White*) *Luther*, *Swinglius*, *Tindal*, and diuers others, whom God rayed vp to cal his people out of Babylon &c. These I must confesse were faithful witnesses for *M. Whites* Church, and great Resisters of the Roman: But I cannot confesse that God, but the *Diuel* only raised them vp; for so *Luther* confesseth (122) that Satan dissuaded him from the Masse: And (123) *Swinglius* acknowledgeth that he was instructed in the night, by an *Admonisher*, whether white or black he remembreth not: And the same might be shewed of sundrie others first broachers of Protestancie. But as now I wil purposely for beare, hauing waded ouer long in this so vn-sauourie a Puddle of *D. Whites* Catalogue: In which, as he hath not proued by anie one Instance, anie knowne beginning or change in our present Roman Faith since the Apostles times, so I cannot but obserue, that amongst al the witnesses by him produced against the Roman Church, not one can be picked out, which was not

(122) *Tom. 7. Whitem. l. de Missa. f. 443.*  
(123) *Tom. 2. l. de sub-sid. Euchar. f. 249.*

a man

a man vitious and of a scandalous life , or els infected with Schisme and Heresie , for which he was euer noted , reproued , and condemned , euen by the Doctours and Writers of the same time wherein he liued. And so I stil conclude , that our Roman Church, hauing neuer Gone out of anie other Church , nor euer been noted of Innouation and change in Faith , that therefore she is not anie Nouel or Heretical Sect , but the One , True , Catholick , and Apostolick Church of Christ.

THE FOU<sup>R</sup>TH BOOKE

THE HISTORY OF THE  
CITY OF BOSTON  
FROM THE FIRST SETTLEMENT  
TO THE PRESENT TIME  
IN SEVEN VOLUMES  
BY NATHANIEL BENTLEY  
VOL. I.



THE FOVRTH BOOK,  
 WHEREIN IS PROVED  
 BY THE CONFESSION OF PROTESTANTS,  
 that, according to the Sacred Scriptures, the Roman  
 Church is the true Church of Christ: And so to  
 haue euer continued from his time, vntil the  
 Date hereof: And of the contrarie, the  
 Protestants Church to be only a Sect  
 Heretical, & neuer to haue been  
 before the dayes of  
*Luther.*

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*PROTESTANTS FLTING TO THE  
 sacred Scriptures in proof and defence of their Church and  
 Religion, it is shewed, the sayd flight, not only in itself to  
 be dishonourable, but also to be the ordinarie  
 flight of al moderne Hereticks.*

CHAPTER I.



HAVING laboured thus far with al diligence, to search  
 for the finding out of Christs true Church, and her ne-  
 cessarie continuance and visibilitie through-out al Ages;  
 and euer finding the present Roman Church and Reli-  
 gion, to haue been at al times the only knowne, publick,  
 and professed Church of Christians in al Countries what-  
 soeuer: The Protestant Congregation in the meane time  
 being indeed not in Being, and by their owne former acknowledgments not  
 knowne, visible, or heard-of in the Christian world; I begun further to  
 think with myself, what strange euasion, colour, or pretence our Protestants



## 2 THE PROGENIE OF CATHOLICKS

could inuent for their further maintaining of their new-sprong Faith, And reading casually in (1) D. Whitakers book against the Iesuit *Darwin*, I found him expressly to hold and teach, that it is sufficient for vs Protestants, by comparing the Popish doctrine and Scriptures together, to know their difference and disagreeing; we leane it free for Historiographers (sayth he) to write what they list. And agreeably hereto, I since found (2) Beza to say: If any shal oppose against my exposition the authoritie of certaine of the ancient Fathers, I do appeale to the word of God. So that the Protestants last refuge and appeale, is, to the only written word of God, distrusting and renouncing al proof or testimonie either from ancient Councils, Fathers, or Histories; for they willingly (3) confesse, that perusing Councils, Fathers, and Stories from the Apostles forward, they find the Prime of the Popes sect.

Now for the clearer discoverie of the grosse absurditie, and greatest insufficiencie of this desperate answer, I wil make prooffe of two severall truthe: First, that the sayd answer hath ever been, and is stil, the ordinarie answer of al Hereticks, thereby intending to escape, not only the foulest stayne of Nouellisme or Innouation, but withal to preuent al strongest arguments drawne from general Councils though neuer so awful, from ancient Doctours though neuer so learned, and from Ecclesiastical Histories though neuer so true. The second truth is, that their so appealing to the Sacred Scriptures, is the thrusting their owne throates against the sharpest poynts of their Enemies swords. For by them I wil evidently proue the Roman Church and Religion to be the only true Church and Religion of Christ and his Apostles: As also the Congregation of Protestants and their profession, to be most aduerse and disagreeing with the Scriptures themselves, and so in itself to be nouel, heretical, and damnable.

And to omit the ordinarie custome of elder Hereticks in appealing from al other proofes to only Scripture, observed and reprov'd in them, by the ancientest and learnedst (4) Doctours and Fathers of the Primitive Church, namely Tertulian, Hierome, Augustin, Hilarie, Vincentius Lyrinenfis, and others: And only to observe, how the refinedst Sectaries of these our dayes, with the same pretence of Scripture, do dayly reuolt and rebel from their other Brethren. And first concerning the Puritans against the Protestants, D. Whiteguist alleaging and vrging in behalf of Metropolitans, the authoritie of the Nicene Council, (5) M. Cartwright replyeth: Touching the perfect vnitie of Substance of our Sauour Christ with God the Father, it giuing Sentence vpon the infallible Word of God, is worthily to be reuerenced: But if the Doctours wil haue their soundnes in that poynt to authorize the rest &c. it is that which we can, by no meanes assent vnto. And that it may appeare, how iustly we call this Canon of the Council (touching Metropolitans) vnto the touchstone of the word of God; Let it be considered &c. yea the same (6) M. Cartwright alloweth the iudgment of his learnedst (7) In their father Caluin, but with this restraynt: So far (sayth he) as we can esteeme, that that, which M. Caluin sayth, doth agree with the Canonical Scriptures. This practise is so ordinarie with the Puritans, that D. Bancroft in his Suruey of pretended Discipline, spendeth wholly his 27. Chapter in observing and reprovng the same.

In like sort the (7) Brownists of Amsterdam, answering to D. Bilsons allegations from the Fathers, resolutely affirme and say: Let M. Bilson with these Doctours know, that vnles they can approve by the word of God their Praelacie,

&c. Altho colour they bring out of former times and writers, is of no moment in this case.

And as for the Anabaptists, (8) M. Hooker reporteth of them, that the Book of God, they for the most part so admired, that other disputation against their opinions, then only by allegation of Scripture, they would not heare; for which verie poynt and error, they are reprov'd by (9) M. Calvin in these words: Because fillie Christians, who have some zeale towards God, can be seduced by no shew or appearance more faire, then when the word of God is pretended and alleaged, the Anabaptists, against whom we now write, have it alwayes in their mouths, and they alwayes solemnly recite it &c. And agayne, The Devil himself armed himself with the word of God, and girded himself with that sword to invade and assault Christ. And we find true by experience, that he doth daily vse these guiles or artes, by organs or instruments, to deprave the truth, and so to lead miserable Soules to destruction. So ordinarie it is with the Anabaptists and the Diuel himself, in defence of their errors, ever to appeale to the only written word.

The same answer is likewise given by the Protestant Arians of these times; inasmuch as (10) Socinus in defence of his error agaynst the Divinitie of Christ, answereth his Protestant Adversarie Volanus in these wordes: We propound to vs in this question none for Maister or Interpreter, but only the Holie-Ghost &c. we do not thinke, that we are to stand to the iudgement of anie men, though neuer so learned; of anie Councils, though in shew neuer so holie, and lawfully assembled; of anie visible Church, though neuer so perfect and vniuersal. Simlerus (11) writeth of the Arians: They prouoke vs to Scriptures, and because they know al Antiquitie to be against them, they reiect al without exception. And (12) Beza sayeth to the Arian Statorius (who was sometime Beza's Scholler, and deare to him) Oughtest thou not to remember from whom, to whom thou hast reuolted? But thou saist: I do not depend of men, but of the word of God. Very wel: But doth the word of God teach thee &c. that he can be a Sauour &c, who is not God? So that our moderne Puritans, Brownists, Anabaptists and Arians, do al of them in defence of their several errors, being vr'd by other Protestants with the authoritie of the Church, Fathers, and Councils, ever appeale vnto the only written word.

But who would not thinke, but that our ordinarie Protestants, thus reproving in their renolting Brethren, their contempt of the Church, Fathers, and Councils, and their running to only Scripture, would not be found faultie herein themselves? And yet when their learnedst Bishops and Doctours are vr'd vpon several occasions by our Catholick writers, with the authoritie of Church, Fathers, and Councils, none more readie then themselves to refuse, disgrace, and reiect the same, and that ever with pretence and appeal to only Scripture.

A truth so eident, that their forsayd rebellious Brethren do playnly acknowledge, that this their course of appealing to only Scripture, was taught and defended by themselves; for thus say the (13) Antitrinitarians to the Tigurine Protestants: You haue taught vs, that nothing is to be receaued besides the Scriptures; therefore we demand, where it is written in the Scriptures? &c. Except you shew this, according to your Rule, we reiect and condemne those things: therefore we haue learned of you to contemne the Fathers. And Socinus (14) the

(8) Eccl. Pol. pref. p. 38.

(9) Tract. Theol. p. 171 in Physio-phannichia. p. 451. And in his Instructio aduersus Anabap. p. 478.

(10) Lib. de Christi Natura. p. 222.

(11) De eterno Dei filio. l. 1. c. 2. (12) In ep. Theol. ep. 15. p. 119. 120.

(13) Simlerus De filio Dei. in Bullingers pref. there fol. 4. And in Simlerus his other Preface. fol. 1.

## THE PROGENIE OF CATHOLICKS.

(14) *Lib. de Christi Nat.*  
p. 21.

Arian answering his *Prophaner Adversarie* Volanus, demandeth: To what purpose should I answer that which thou borrowest from the Papists &c. especially where thou opposeth to vs the perpetual Consent of the Church? Very excellently doubles in this behalf hath Hosius (the Papist) discoursed against you, wounding you with your owne sword. And therefore you are no lesse deceaued in vrging against vs the Churches perpetual Consent, then are the Papists in their vrging thereof, both against you & vs. And againe (15)

(15) *Ibid.*  
p. 222.

Euen Volanus himself, disputing against the Iesuits, is enforced to reiect the Examples, Sayings and Deeds of Athanasius, Hierom, Austin, Theodoret, and other Fathers, whose authoritie he now opposeth against vs as sacred. Thus much haue I thought good to remember, that Volanus may receiue answer from himself, when he so often inforceth against vs the authoritie of learned men, and consent of the Church. In like sort sayd (16) Beza before:

(16) *In Bancroftis Suruey* p. 219.

(17) *Cons. Duranum. l.*  
7. p. 478.

(18) *Ibid.*  
p. 472.

If anie shal oppose against my Exposition the authoritie of certaine of the ancient Fathers, I do appeale to the word of God. With whom agreed (17) D. Whitaker teaching, that It is sufficient for (Protestants) by comparing the Popish Doctrine and Scriptures together; to know their difference; we leaue it free for Historiographers to write what they list. And yet the same

(18) D. Whitaker in the self same book affordeth this credit & authoritie to Histories, that (sayeth he) Whatsoeuer the old Prophets haue foretold of the propagation, largenes, and glorie of the Church, that to be performed, Historie most cleerly testifieth: So that there is no Controuersie, but that Ecclesiastical Historie doth giue testimonie to the predictions of the Prophets. Tea this soule flights from Histories, Fathers, and Councils, thus practised by al sortes of Protestants, is an Argument most conuincing, that the said Histories, Fathers, and Councils make direclly against them; inasmuch as one (19) of our English Protestant Writers, being ashamed of this course, reproveth herein his other Protestant Brother, saying: Where you say, we must build our Faith on the Word of Faith, tying vs to Scripture only, you giue iust occasion to think, that you neither haue the ancient Fathers of Christs Church, nor their Sonnes succeeding them, agreeing with you in this point, which implyeth a defence of some strange Paradox.

(19) *The Author of A brief answer to certaine objections against the Descension of Christ into Hel.* p. 1.

By al which, we may see this miserable shift of al kind of Hereticks, in refusing al proofes but only Scripture, to be no lesse in itself then a strongest argument, that al Hereticks are denoyd of al other proofes.

THAT

**T H A T E V E N T H E S A C R E D S C R I P T V R E S**  
*themselves do most plentifully testify our Romane Church to be the  
 Church of Christ: And the Congregation or Church of Protestants,  
 to be no true Church, but a Sect Heretical, and most contrarie to  
 the said Scriptures: And that, first by the Churches neces-  
 sarie continuance and vniuersalitie,*

## CHAPTER II.



**A**S it hath been euer most frequent, so to me still it is most  
 strange, why al Hereticks both ancient and moderne, for  
 their last Refuge, do euer betake themselves to the sacred  
 Scriptures: Seing, as nothing is of greater power and autho-  
 ritie in itself to iudge & condemne, so nothing more strongly  
 confuteth Heresies, then the forsayd Scriptures, if either  
 they be taken in their literal sense, or according to the exposition of the  
 Primitiue Church.

The Sacred Scriptures do plainly teach, that the true Church of Christ  
 is euer to continue, euen from Christs time vntil the end of the world, and  
 that not in one particular Nation or Countrey, but that most vniuersally,  
 & with plentiful increase. In which respect the Church of Christ is foretold  
 to be (1) *A Kingdome that shal neuer be destroyed (but) shal stand for euer:* (2) *As*  
*an eternal glorie and ioy from generation to generation* (3) *That so, being of God it*  
*shal not to be dissolued.* Yeafurther it is sayd of the Church, that (4) *A litle one*  
*shal become as a thousand, and a final one as a strong Nation:* that (5) *All Nations*  
*shal flow to it;* which place is expounded by Protestants (6) *of the Church of*  
*Christ to be enlarged.* And the Prophet David foretelleth, that *It shal haue the end*  
*of the earth for its possession* (8) *from Sea to Sea.* And Christ himself sayth of his  
 Church; *The Kingdome of Heauen is like to a Mustard-seed, the least of al seedes;*  
*but when it is growne, it is the greatest amongst hearbes, and is made a tree, so as the*  
*fowles of the aire may come and dwel vnder the shadow thereof.* And concerning  
 (10) *the Gentils coming to the Church in abundance,* it is sayd (11) *Thou shalt see*  
*and shine, thy hart shal be astonied and enlarged, because the multitude of the Sea shal*  
*be conuered to thee.* (12) *The Isles shal waite for thee* (13) *Their Kings shal minisfer*  
*to thee, and thy Gates shal be continually open, neither day nor night shal they be shut,*  
*that men may bring to thee the riches of the Gentils.* And in the person of the  
 Church it is sayd (14) *The place is streight for me, giue room that I may inhabir.*  
 And againe to the Church (15) *Enlarge the place of thy Tent, spread out the*  
*Curtaines of thy habitation; for thou shalt encrease on the right hand, and on the left:*  
*thy seed shal possesse the Gentils, and inhabit the desolate Cities.*

From these and sundrie other such places, Protestants themselves collect  
 & inferre most truly, that the Church of Christ is to continue for euer. (16) *D.*  
*Whitaker sayth; We beleene to the comfort of our soules, that Christs Church hath con-*  
*tinued, & neuer shal faile so long as the world endureth.* And, *We account it a prophane*

Bbb b

Heresie

- 1] Dan. 12.  
 44.  
 2) Esay.  
 60. 15.  
 3) Ab. 5.  
 52.  
 4) Es. 6. 20.  
 5) Es. 2. 2.  
 6) In the  
 Marginal  
 Notes of the  
 English Bib.  
 of An. 1370  
 in Es. 2. 2.  
 7) Ps. 2. 8.  
 This is vn-  
 derstood of  
 Christs  
 Church by  
 the Marg.  
 Notes of the  
 Engl. Bib. of  
 1576.  
 8) Ps. 72. 8.  
 9) Math. 13  
 51. Mat. 4.  
 31. And see  
 the Marg.



noles of Dan. Hereſie to teach, that Chriſts Catholick Church hath periſhed from the earth at anie time;  
 2. 41. for this aſſertion ſhake the foundation of aſſaith. The Diuines of Wittenberg do  
 10) In the ſtrictly beleue, the Church to haue continued vpon earth without interruption, and with  
 Engl. Bib. perpetual Succeſſion from the Aſcenſion (of Chriſt) to theſe times; (18) as alſo that,  
 the Contents The true Church is to continue vpon earth againſt al the furies of Satan, euen vntil the  
 of the 60. comming of Chriſt at the laſt Iudgement. Inſomuch as (19) Caluin vpon this  
 ch. of Eſay. knowne principle of the Churches Continuance thus vrgeth Sernerus: I haue  
 11) Eſ. 60. 5 not touched that continual baniſhment from the earth which he ſaigeth of the Church, in  
 12) Eſ. 60. 9 which he playnly argueth God of lying &c. He ſaigeth the Church for 1260. yeares to  
 13) Eſa. 60. haue been baniſhed from the world, ſo that Heauen ſhould be her place of exile &c.  
 11. And ſee Againſt, God otherwiſe ſhould haue tyed, who promiſed a certaine people alwayes to  
 Pſal. 102. himſelf, as long as the Sun and Moone ſhal ſhine in Heauen: we know what the Pro-  
 15. 22. & phets haue in ſundry places reſtiſied of the eternal kingdome of Chriſt. Do they place the  
 Eſay. 61. 2. ſeate thereof in the Heauens? yea they foretel, that our Lord wil ſhew a ſar-of her Scepter  
 14) Eſay. 49 from Sion, wherewith She may rule from the Eaſt to the weſt, and her inheriſance may  
 20. be the whole world.  
 15) Eſa. 54. ſeate thereof in the Heauens? yea they foretel, that our Lord wil ſhew a ſar-of her Scepter  
 2. 3. And from Sion, wherewith She may rule from the Eaſt to the weſt, and her inheriſance may  
 ſee there the be the whole world.

The Proteſtant (20) Confeſſion of Belgia teacheth, that there is one Catho-  
 lick or vniuerſal Church &c. which as it hath been from the beginning of the world, ſo it  
 16) Againſt ſhall continue vnto the end thereof: I he which appeareth by this, that Chriſt is our eternal  
 Raynolds in King, who can neuer be without ſubiects. And, to conclude, this holie Church is not ſi-  
 his Anſw. tuated or limited in anie ſer or certaine place; nor yet bound and tyed to anie certaine and  
 to the Pref. peculiar perſons; but ſpread ouer the face of the whole earth &c. The Proteſtant  
 p. 33. (21) Confeſſion of Heluetia in the ſame behalf argueth thus: For aſmuch as God  
 17) In from the beginning, would haue men to be ſaued, and to come to the knowledge of trath,  
 Oſſal. cont. therefore it is neceſſarie, that alwayes from the beginning, at this day, & to the end of the  
 16. p. 1064 world, there ſhould be a Church &c. As alſo, ſeing that there is alwayes but one God, &  
 18) Ibid. one Mediatour &c. it followeth neceſſarily, that there is but one Church, which we therefore  
 19) Traff. cal Catholick, becauſe it is vniuerſal, ſpread abroad through al parts and quarters of  
 Theol. &c. the world, and reacheth vnto al times, and is not limited within the compaſſe either of time  
 in Refut. or place. But none is more ful heerin then (22) D. white, ſaying: we confeſſe the  
 Errorum Church neuer ceaſeth to be, but continueth alwayes without interruption to the worlds end:  
 Ser. p. 762. And that ſo vniuerſally, that (23) D. Whitegiſt auoucheth that, The Church  
 20) Harm. of Chriſt is diſperſed through the whole world, and can not now be ſhut vp in one King-  
 P. 321. dome, for that he termeth an impoſſibilitie. (23) D. Whitaker confeſſeth of the  
 21) Ibid. p. fore-alleged Scriptures, that, The promiſes of God concerning the largenes and  
 306. 307. beantie of his Church, haue been accomplished.

And in this regard, of the Churches euer continuance and vniuerſalitie,  
 thus plainly taught by the Scriptures, and beleueed by Proteſtants, the holie  
 23) In his Apoſtles in their Creed gaue vnto the Church the Surname of Catholick,  
 Defence. that is vniuerſal; for ſo ſaith (25) M. Clapham: the Church was to enlarge her Tent,  
 p. 465. & ſtretch her Cordes vniuerſally through the earth, for which cauſe it is called Catholick.

But now to examine, whether the Roman or Proteſtant Church, is this  
 Apoſtolick Church, thus plainly taught by the ſacred Scriptures, and the ac-  
 knowledgments of Proteſtants, euer to continue euen from Chriſts time, to  
 the end of the world, and that not in one or other particular Nation, but  
 euen vniuerſally ouer the whole world:

First concerning the Proteſtant Church, it hath ſo little performed  
 the

the fore-sayd predictions of the Sacred Scriptures, for the Churches euer Continuance and Vniuersalitie, as that to the contrarie (26) D. Whitaker confesseth, that *The Myserie of iniquitie, which took roote in the Apostles times, went through al the partes of the Church, and at length possessed the whole Church.* Now if the whole Church of Protestants and al the parts thereof were thus possessed with the myserie of iniquitie, what true Church was then left in being or continuing in the world?

Agreeably hereto teacheth (27) *Cannarus: we are come to these times which exceed the confusion of the Arion furie; error hath possessed not one or other litle part, but Apostasie hath auerted the whole bodie from true Christ: So that in these times the Protestant Church consisted without a bodie. In like sort writeth (28) M. Parkins: we say that before the dayes of Luther for the space of manie hundred yeares, an vniuersal Apostasie ouerspred the whole face of the earth. Which necessarily inferreth the Protestant Churches not being, during the foresayd Apostacie.*

But D. Willet obseruing the certaine discontinuance, or not-being of his Church for many former Ages, is not ashamed for his best help, contrarie to the foresayd Scriptures, and his other Brethren, boldly to impugne and deny the euer certayne Continuance of Christs Church vpon earth; for (29) thus he sayth: *A visible Church we desire to be a congregation of men, among whom the Word is truly preached, and the Sacraments administered: Such a Church hath not alwayes been, neither can we be assured that it shalbe alwayes found vpon the earth &c. concluding of the time of Antichrist, that then, shal the visible Church sayle vpon earth. With whom agreeth (30) D. Fulke affirming, that the visible Church may become an Adalteresse, and be diuorced from Christ: And which (31) M. Woodcock acknowledgeth, that Protestants haue often wanted in their assemblies worshipping of God in the Word, Sacraments, and Prayer. Now from these premisses doth vnauoydably follow the real impugning of the certaine continuance of Christs Church vpon earth; for if according to D. Willet here, the Churches visibilitie doth consist in administration of Word and Sacraments, of which himselfe saith (32) *These markes can not be absent from the Church; and it is no longer a true Church then it hath those markes; for as he further (33) auoucheth, the only absence of them do make a Nullitie of the Church: Then, if the visible Church may sayle vpon earth, who then so dul, as discerneth not, that, by necessarie sequele hereof, the true Church may also sayle vpon earth? Directly contrarie to which D. Whitaker sayd before, We beleene that Christs Church shal neuer sayle, and we accompt it a prophane Herefie to teach that Christs Catholick Church hath perished from the earth at anie time; for this Assertion shaketh the foundation of al faith. Into such miserable streights & manifest contradictions are the learnedst Protestants driuen, through want of their Churches continuance and vniuersalitie.**

Yea vpon the selfsame ground of the Protestant Churches not fulfilling the predictions of the Churches continuance, (35) *Castalis* bursteth out into these words: *Verily we must confesse, either that those things shal be performed hereafter, or haue been already, or that God is to be accused of lying. If any man answer, that they haue been performed, I wil demand of him, when? If he say in the Apostles time, I wil demand, how it chaunceth, that neither then the knowledge of*

(26) R. p. ad Camp. ras. 3. p. 48.

(27) In epist. Iesuis. pari. ale. p. 49.

(28) Upon the Creed. p. 400.

(29) Synop. p. 54.

(30) Answ. to a Counters. Cash. p. 79.

(31) Answer to a Popish Pamphlet. p. 100

(32) Synop. p. 71.

(33) Ib. p. 69

(34) Against M. Raynolds in his Answ. to the Pref. p. 33.

(35) In his Preface of the great Latine Bible dedicated to K. Edward the Six.

God was altogether perfect, and often in so short space vanished away, which was promised to be eternal, and more abundant then the floods of the Sea? And againe; The more I do peruse the Scriptures, the lesse do I find the same performed, howsoever you vnderstand the sayd Prophecies.

(36) *Apocalypsis insignium aliquos Hæreticarum.*  
fol. 4. nu. 8.

But (36) David George a Protestant at Basile proceeded much further vpon the self same cause, as is recorded by one of his brethren, who introduceth him disputing thus: If the doctrine of Christ and his Apostles had been most true, and most powerful to Saluation, the Church, by their Doctrine they had framed and confirmed, should not haue been torne asunder; for against the Church the Gates of Hell (Christ himself witnessing) can not preuaile; But now it is euident, that the building of Christ and his Apostles, is viterly ouerthrowne by Antichrist, as is abundantly seen in the Papacye. From whence he necessarily concludeth the Doctrine of the Apostles to haue been torne and discontinued &c. To the same effect it is reported

(37) *Historia Georgij Dawidis.*

in his Historie (37) published by the Diuines of Basile, that he thus disputed: If the Doctrine of Christ and his Apostles had been true and perfect, the Church which they plantd &c. should haue continued &c. But now it is manifest that Antichrist hath subuerred the Doctrine of the Apostles and the Church by them begun, as is euident in the Papacie; therefore the Doctrine of the Apostles was false and imperfect. Not much lesse dangerously writeth (38) Bernardine Ocken: When I did consider how Christ by his power, wisdom, and goodnes, had founded and established his Church, washed it with his blood, and enriched it with his Spirit; And againe discerned how the same was viterly ouerthrowne; I could not but wonder, and being desirous to know the cause, I found there had been Popes. So playne it is, that the Church of Protestants, which themselues suppose to be the Church of Christ, directly contrarie to the forsayd Scriptures, hath not continued, but hath been viterly ouerthrowne. A truth so certaine and plaine, that therefore Christ, his Apostles, and Doctrine, are al of them accused of lying, through want of accomplishment of the forsayd Prophecies in the Protestant Churches continuance and vniuersalitie.

(38) *In prefationem Dialogorum.*

(39) *The way to the Church.*  
p. 85.

And heer, I can not but admire the follie and impudencie of D. White, (39) who directly contrarie to his other brethrens confessions & to al Histories, writeth thus audaciously; We confesse the Church neuer ceaseth to be, but continueth alwayes without Interruption to the worlds end; and against al Papists we make it good, that this verie Faith we now professe, hath successiually continued in al Ages since Christ, and was neuer interrupted so much as one yeare, moneth, or day; and to confesse the contrarie were sufficient to proue vs no part of the Church of God &c. And yet the Contrarie is plainly confessed by D. Whitaker before, affirming: the mysterie of Iniquitie to haue possessed the whole Church; by Camerus, confessing Apostacie to haue auerted the whole bodie (of the Church) from Christ; by M. Paikins, confessing, for manie hundred yeares an vniuersal Apostacie; by D. Willer, defending, that the Church, in which the Word is truly preached, and Sacraments administred, hath not alwayes been; by Castilio, confessing, that the Prophecies of the Churches Continuance he cannot find performed in the Protestant Church; by David George confessing that the Protestant Church hath been viterly ouerthrowne, & not continued; and by Bernardine Ocken, teaching the very same. So cleer it is, that the Church of Protestants is not the Church of Christ, which, according to the Shriptures, is euer to continue, euen from Christs time vnto the end of the world.

But

# AND PROTESTANTS. Lib. IV. Cap. II.

9

But now to examine, whether in our Roman Catholick Church the  
forſayd Scriptures are truly verifed by her perpetual Continuance euen  
from Chriſts time to theſe our dayes, I hold it ſuperfluous, ſeing I haue pro-  
ued the ſame at large heretofore through euery Centurie or Age, and that by  
no weaker proofes then the plainest acknowledgements of manie and the  
learnedſt Proteſtants; as namely. (40) for theſe laſt 1000. yeares, by M. (40) See  
*Parkius, Powel, Wotton, Tindal, Iohnſon, Done, Beacon, Fulk, Downham,* before l. 1.  
*Whitakers, Luther, Caluin, the Centuriſts, Oſiander, Hoſpinian, Danens, and* c. 2.  
ſundrie others: And for the like Continuance of our Roman Church for before l. 1.  
the firſt 600. yeares (41) by *Zanchius, Zuinglius, Caluin, Beza, Danaw,* c. 5.  
*Francus, Rhegius, Broccard, Brightman, Napper, Fulk, Powel, Leigh, Morion,* (41) The  
*Middleton, Parkins, Bunnie, Iewel* and manie others. Harmonie  
of conſeſſ.

Now whereas the Apoſtles in their Creed do giue to the Church the  
Surname of *Catholick*, and that for this verie reaſon, according to (42) Pro-  
teſtants themſelues, becauſe it is vniuerſal, ſpread abroad through al paris and  
quarters of the world, and reacheth vnto al times &c. This name, *Catholick*, is  
ſo peculiar and appropriat to the Roman Church, and her Profeſſours, as  
that it is applied only vnto them by their greateſt Enemies. (43) M. Fix (43) Aſſ.  
rearmeth our aduerſaries Proteſtants, and vs Catholicks. (44) Sleydan recordeth Mon. p. 613.  
that *Luther* and others differed only in opinion touching the Lords Supper, which the (44) l. 7. fol.  
*Catholicks* reioyced at, and the reſt much lamented. And the ſame name is applied 96. & l. 10.  
to vs by M. (45) *Iacob, D. Willet, D. Humphrey* and others. fol. 127.

Yea the ſayd name is ſo diſſorting from the Prot. Church, & ſo agreeable to  
the Roman, that therefore it is hateful and diſliked by Proteſtants: Inſo-  
much as *Luther* tranſlating the Apoſtles Creed into Dutch, thruſt out the  
word, *Catholick*, and in ſteed thereof put in *Chriſtian*. And of the like courſe  
obſerued by *Lutherans* (46) *D. Fulk* himſelf acknowlegeth and ſaith: *It is*  
*not to be allowed.* Yea in the Synod holden at *Alremberg* betweene the Di-  
uines of the *Palgrane of Rheue*, and the *Duke of Wirtemberg*, when the one  
Partie obiected a ſaying of *Luther*, the other Partie vpon peruſal of the pla-  
ces finding therein the word, *Catholick*, therupon reiected the whole for coun-  
terſayte, ſaying thereof (47) theſe words (vz. Catholickly vnderſtood) do (47) Againſt  
*not laſt of the phraſe of Luther: And againe, It is not the phraſe of Luther, that anie* Rhm. Teſt.  
*thing ought to be vnderſtood Catholickly.* in Aſſ. 11.  
ſel. 377.

But not only *Lutherans* but likewise *Caluinists* are much out of loue and  
liking with the word, *Catholick*, as may be ſeen in *Beza*, (49) *M. Iacob*, and  
others: And yet al this notwithstanding, (50) *M. Wotton* confeſſeth that, (49) Colloq.  
The Reaſon of the name, *Catholick*, was at firſt, that there might be a Title to diſtin-  
guish ſound Chriſtians, and true Churches, from Hereticks. Al. mberg.  
fol. 154.

Out of the Premiſſes then we may neceſſarily inferre, that the ſacred  
Scriptures aſſuring vs, that the true Catholick Church of Chriſt muſt euer  
continue, euen from Chriſts time vntil the end of the world; and the ſame  
truth being likewise acknowledged by the learned Proteſtants: As alſo, that  
the Roman Church hath accordingly ſo continued, knowne and vniuerſal  
in al precedent Ages, the Proteſtant Congregation being confeſſedly vn-  
knowne in anie Age precedent to this of ours; that therefore our Romane  
Church is the only true Church of Chriſt, ſo formerly deſcribed by the for-  
ſayd

Cccc



10 THE PROGENIE OF CATHOLICK'S  
sayd Scriptures; the Protestant Church remayning only a Sect Heretical,  
nothing performing the forsayd Oracles.

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*The second Proof from sacred Scriptures, in Confirmation of the  
Roman Church, and Confutation of the Protestant, is taken  
from the Euer-vifibilitie of Chrif's Church.*

### CHAPTER III.



HE Churches continuance is by nothing more plainly  
taught in the sacred Scriptures, then Euer-vifibilitie, which is  
euermore to accompany the true Church of Chrif: In  
which respect it is reſembled by the Prophet (1) *Eſay*, to a  
Mountaine prepared in the top of mountaines, and exalted above  
(other) hills; that is, as (2) Protestants expound the ſame,  
in an euident place to be ſeen & diſcerned. It is likewiſe compared to the Sunne,  
whereof it is ſayd: her (3) *Sunne ſhal not be ſet, nor her Moone hid*. And concern-  
ing her publick and knowne Profeſſours, God himſelf promiſeth ſaying:  
(4) *I wil make an euerlaſting Covenant with them &c. Al that ſee them, ſhal know  
them, that they are the ſeed which the Lord hath bleſſed.*

In like ſort (5) Chrif himſelf ſpeaking of his Church, compareth it to a  
Citie placed vpon a hill, that can not be hid. And preſcribing a Soueraigne reme-  
die againſt diſſentions dayly ariſing between Brother and Brother, he di-  
recteth the Partie grieued, that he ſhould (6) *tel the Church*, which he can  
not accompliſh, vnles ſhe may be to him dayly knowne and diſcerned.  
And ſo this remedie being by our Sauour appointed in help of a daylie con-  
tinuing diſeaſe, argueth that as the diſeaſe is continual, ſo likewiſe that the  
remedie thereof ſo appointed by him, ſhould be in like manner continual.  
The preſcript therefore of this continual remedie being, to *tel the Church*,  
which we can not perſorme, vnles the Church be to vs in her Paſtours viſi-  
ble and knowne, proueth euidently, that the Church muſt accordingly con-  
tinue viſible and knowne.

Yea our Sauour himſelf doth ſpecially forwarne vs againſt al pretended  
inuiſible Congregations, ſaying: (7) *If therefore they ſhal ſay vnto you, behold  
he is in the deſert, go you not forth; behold he is in ſecret places, beleue it not. When-  
(8) Remedie vpon M. Clapham* (8) teacheth that, our Sauour forbids going out vnto ſuch deſerts  
againſt and corner-Chriſtels, *Math. 24. 23. 24.*

Now as theſe moſt infallible Oracles of ſacred Writ, do thus plainly  
teach vs the Churches Euer-viſibilitie, ſo is the ſame truth anſwerably vn-  
derſtood, beleued, and defended by the learnedſt Proteſtants that euer  
were; and that from the Scriptures themſelues. To this end *M. Clapham* (9)  
(9) *Remedie* writeth: *Contrarie to al Scriptures they do affirme, that there hath been no viſibilitie  
againſt Schiſme. of the Church for former hundreds of yeares; which poſition is againſt Pſ. 72. 3. 17. Eſay.  
p. 17. 59. 21. yea hauing alleadged manie proofes from the Scriptures & otherwiſe,*

he

- (1) C. 2. 1.  
Michas  
4. 1.  
(2) In the  
Marginal  
Note of the  
Engl. B.b. of  
Aa. 1576  
in Eſay. 2. 2.  
(3) Eſay. 60.  
20.  
(4) Eſay. 61. 9.  
(5) Math. 5.  
5.  
(6) Math.  
18. 15 16. 17

- (7) Math.  
24. 26.  
(8) Remedie  
vpon M. Clapham  
againſt  
Schiſme.  
p. 23.

- (9) Remedie  
againſt  
Schiſme.  
p. 17.

he concludeth thus: Not only al Ancients ever hold the Churches Ever-vifibilitie, but also al learned men of our Age. (10) Melāthion directeth, that, whensoever we think of the Church, let vs behold the Compānie of ſuch men as are gathered together, which is the viſible Church: Neither let vs dreame that the Eleē of God are to be found in anie other place, then in this viſible Societie; for neither wil God be called-vpon or acknowledged, otherwiſe then he hath revealed himſelf; neither hath he revealed himſelf els where, ſave only in the viſible Church, in which only the voice of the Goſpel ſoundeth. Neither let vs imagine of anie other inviſible Church, but let vs know, that the voice of the Goſpel muſt ſound openly amongſt men, according as it is written pſal. 18. Their ſound is gone forth into al the earth &c. And then alleading ſūdrīe other places of Scripture, he addeth: which places and other thelike ſpeak not of Plato's Idea, but of a viſible Church. Againē, (11) It is of neceſſitie that we conſiſſe a viſible Church, whereof the Sonne of God ſaith, Math. 18. Tel the Church; and whereof Paul ſaith, 1. Cor. 4. we are made a ſpectacle to the whole world, to Angels and to men. What a Spectacle I beſeech you is that which is not ſeen? And wherunto tender this Monſtrous ſpeech, which denyeth the viſible Church? It aboliſheth al teſtimonies of Antiquitie; it taketh away al Indgements; it cauſeth an endlleſſe Confuſion; and induceth a Common-wealth of vnyalie Ruſſians, wherein no one careth for another. Al which to be moſt true, the Proteſtants of theſe dayes do over-ſtrongly conſirme.

Agreeably hereunto ſayth (12) D. Humfrēy: I have declared that we do not place the Church in the aire, but vpon the earth; We conſiſſe the Church to be a Citie placed vpon a hil, which can not be hid. Math. 5. To be a high Mountaine of the heuſe of God, higher then other hills, to which al Nations ſhal flow. Eſay. 2. &c. And againē, (13) It is viſible for the exerciſes of pietie, which are ſeen of al in the Church; ſom whiſt Miniſters teach, others learne; they miniſter Sacraments, theſe Communicate &c. Who ſeeh not theſe things, is blinder then a mole &c. And laſtly (14) he concludeth of the Church Militant, which is the only point in queſtion, that It is a moſt cleer Concluſion, that the Church muſt be viſible. (15) Gefnerus auoucheth that, The external and viſible Compānie of theſe who are called, Baptized, and profeſſe the name of Chriſt, whereof Chriſt ſpeaketh Math. 1. 14. was neuer hid. And a litle before he affirmeth that, It can not be hid and be obſcure. (16) M. Webſterlikewiſe in his Sermons vpon the 2. Pſalme inferreth the like from Math. 1. 4.

Crāmerns (17) teacheth that, The State of the Church is painted out by ſimilitude of a Mountaine, whereby the Church is ſignified, which neuer was nor can be hid; but as a high Mountaine eaſily yeeldeth itſelf to be ſeen of al, as Chriſt (Math. 5. 14.) ſaith of a Citie, which placed vpon a Mountaine can not be hid. Theſe and ſundrie other Proteſtants do not only defend the Churches Ever-viſibilitie; but they defend the ſame, even from the Scriptures themſelues; condemning the contrarie opinion of the Churches Inuiſibilitie, as contrarie to Scriptures and al ancient and moderne Writers.

From this ſo certaine and confeſſed a truth, of the Churches Ever-viſibilitie, ſundrie Proteſtants of ſpecial note do further inferre, and teach the abſolute neceſſitie of the Churches Ever-viſibilitie to the remiſſion of Sinnes, and the Salvation of man; plainly condemning to eternal damnation, al ſuch as līe and dye out of the viſible Church of Chriſt. To this end (18) Calvin writeth: Becauſe I intend to diſpute of the viſible Church, let vs learne, though with this one teſtimonie of our Maſters prayſe, how profitable, yea how neceſſary is the

(10) Lbr.  
com c. de  
Eccle p 354.  
360.

(11) Prof. in  
Corpus  
Chriſt Deſt.

(12) Teſui.  
part. 2. cap. 3.  
p. 240.

(13) Ibid.  
p. 241.

(14) Ibid.  
p. 281.

(15) Com-  
pend. loc. 24.  
p. 101.

(16) Serm.  
4. fol. 90.

(17) Schola  
Prophetica.  
p. 181.

(18) Inſtit.  
l. 4. c. 1.  
Cap. 4.

(19) *Vol. 1.*  
*p. 308.* the knowledge of her unto vs, seing there is no other entrance into life, except she conceive vs in her wombe, except she bring vs forth, except &c. to conclude, she defend vs under her custodie and government, until we dying &c. Adde hereunto, that out of her bosome no remission of sinnes is to be hoped for. M. Parkins (19) teacheth that; The Arke, out of which al perished, figured the Church, out of which al are condemned &c. out of the Militant Church there are no meanes of Saluation, no preaching of the Word, no Invocation of Gods name, no Sacraments, and therefore no Saluation: For this cause everie man must be admonished evermore to ioyne himself to some particular Church &c. D. Humfrey (20) cōfesseth that, Secres aboades are not the Christian Convocation &c. because this Cōmunion of Saints is an open testification of Christianitie; which open testification is necessarie to Saluation. (21) Molitor testifieth that, The invisible Church of the Elect is latent in the visible Church, and out of it can not be found, as it is truly sayd, out of the Church (to wit, the visible Church) there is no Saluation &c.

(22) *System.*  
*Theolog.*  
*p. 408.* Keckermanus (22) vrgeth that, The Church of the new Testament, by reason of her Markes and external forme, must alwayes be sensible and visible, that so other Nations, who are yet out of the Church, may know to what Church they ought to adhere &c. (23) Hiperius thus iustly demandeth: Verily except these Signes were, and that the true Church could be apprehended by Senses, how could a man know to what Companie he should adhere for the obtaining of Saluation? (24) Philip Mornay auoucheth that, Into the visible Church al must retire themselves in this world, that wil be gathered in the invisible Church in the world to come. Al this supposeth the necessarie visibilitie of the Church in al Ages, seing in al Ages, God hath provided sufficient meanes for man's Saluation. Yea it further convinceth, that supposing the Church could be invisible at anie time, that as then al the Professours and members thereof dying should incurre damnation, seing according to the truth and the iudgement of so manie Protestants, out of the visible Church there is no Saluation.

To apply then this so certaine and necessarie Doctrin to the Roman and Protestant Church, I haue formerly proved the invisibilitie of the Protestant Church in al Ages before Luther: As namely euen at Luthers first appearing;

(25) See before l. 3. c. 1. (25) by the testimonies of Luther himself, of Morgestherne, Rhegius, Milnius, Bucer; Caluin, Camierus, Dent, Brighman, Whitaker and Iewel; as also in al Ages for these last 1000. yeares, by the (26) confessions of D. Fulk, Parkins, Bale, Bramlerus, Simon de Veyon, Powel and others: And that it was no lesse invisible during the time of the Primitive Church, it is formerly acknowledged by M. Brighman, Nappier, Carthwright, Beza, Fulk, Caris, Francus & others.

Now to the contrarie, the clearest visibilitie of our Roman Church during al Ages since Christ, is most plentifully testified, and first for these last 1000. yeares (28) by Powel, Symon de Veyon, Parkins, Fulk, Danus, Whitaker, D. Wigham, Wotton, Hospinian, and manie others: And for the first 600. yeares (29) by Broccard, Brighman, Leigh, Napper, Winckelmannus, Danus, Fulk, Reynolds, Caluin, Zinchius, Whitaker, Ridley, Iewel, Bunnie, Morton, Parker, Francus, Field, and several others. So that my Conclusion may truly be, that seing according to plaine Scriptures, and the answerable acknowledgements of Protestant Writers, the Church of Christ must euer continue visible in al Ages and times, which the Roman Church hath euer, & the Protestant neuer

neuer performed, that therefore not the Protestant, but the Catholick Roman Church, is the only true Church of Christ described in the Scriptures.

*The third Proof from sacred Scriptures, in Confirmation of the Roman Church, and Confutation of the Protestant, is taken from the Churches Pastours which must euer continue with lawful Calling & Succession, and with Administration of Word and Sacraments.*

## CHAPTER IIII.



THE sacred Scriptures do plentifully further shew the necessarie Being, Continuance, Calling, and Succession of Ecclesiastical Pastours; In which respect God himself thus promisseth to his Church: (1) *My Spirit which is vpon thee, and the words which I haue put in thy mouth, shal not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy* (1) *Esay.* 59. 21. (2) *Pf.* 45. 16. (3) *Esa.* 62. 6. (4) *Ephes.* 4. 11. 12. (5) *Against Rhem. Test.* fol. 335. Calvin *Inst.* c. de fide. sec. 37. 38. p. 233. 234. Melan. loc. com. c. de Ecclesia. (6) *Calu.ubi* sup. *Whitaker de Ecclesia.* p. 281. 285. (7) *Against Hoskins* &c. p. 359. (8) *Ib.* p. 536. (9) *Ib.* p. 569. (10) *Answ. to Alkines* p. 11. (11) *Of the Church.* c. 6. p. 51. (12) *Heb.* 5. 4. (13) *Ro* 10. 14. (14) *Ioh* 10. 1 (15) *c.* 23. 21 (16) *c.* 14. 14. (17) *c.* 29. 31. (18) 2. *Pa.* *Galip.* c. 26.

seeds seed, from henceforth for euer. As also (2) In steed of fathers, children shal be borne to thee; thou shalt make them Princes through al the earth. (3) And, vpon thy walle, Ierusalem, I haue appointed watchmen, at the day and at the night, for euer they shal not hold their peace. S. Paule (4) assureth vs that, our Saviour hath placed Pastours (to continue in his Church) to the Consummation of Saints, til we al meet in vnitie of Faith, that is for euer, according to the exposition hereof by D. Fulk, (5) Calvin & Melancthon.

Hence it is, that (6) Calvin & D. Whitaker do affirme that, The Church can neuer want Pastours and Doctours. And which is more, D. Fulk is of opinion that, Christ wil suffer no particular Church to continue without a seruant to ouersee it. (8) And that Pastours and Doctours must be in the Church til the end of the world, euen (9) from Christs time til Luthers Age. M. Spark (10) affirmeth that, The Church of Christ hath alwayes had, and shal haue to the end successuely in al Ages, in one place or other, such as haue shewed the truth fully vnto others, as haue shined as Lights in their dayes set vpon a Candlestick. And D. Field (11) auoucheth that, Lawful and bolie Ministrie is an inseparable and perpetual noie of a true Church, and that no Church can be without it.

Secondly the holie Scriptures teach, that these Pastours which must euer continue, must not vndertake the charge by vsurpation without sending, but by lawful Calling. According to that of S. Paul (12) No man taketh to himself the honour (of Priesthood) but he that is called of God as Aaron was, to wit visibly and by peculiar Consecration. And againe, (13) How shal they preach, except they be sent? Christ himself auoucheth that, (14) who so entereth not by the doore into the sheepfold, but climeth another way, is a thief. And God Almighty saith by the Prophet Hieremie: (15) I haue not sent these Prophets, yet they raune. (16) The Prophets prophecy lies in my name; I haue not sent them. (17) Semeris haith prophced to you, and I sent him not. In somuch (18) as Vetus presuming to vsurp the Priests office, was therefore reprehended and stroken with Leprosie,

Dddd wherof



16. 18. 19. wherof other like examples are not wanting in the (19) Scriptures.
- (19) 2. Reg. Now agreeably to these Scriptures Protestants teach, that this personal Succession of Pastours is to be continued in the Church no otherwise then by lawful sending or calling by man's Ministerie. Luther (20) teacheth that, God calleth vs at this day to the Ministerie of his Word, not immediately himself, but by man. As also, (21) God calleth vs at this day to the Ministerie of the Word by Mediate vocation, which is done by meanes, that is, by man &c. that vocation hath continued euen til these times, and shal continue til the end of the world. Piscator (22) auoucheth that, God after the Apostles times hath called, and as yet doth call, and to the end of the world is to call Pastours, Doctours, and Priests by the Church. D. Bilson (23) affirmeth that, The Moderation of the Keyes, and Imposition of hands were at first settled in the Apostles; and that, They can haue no part of Apostolick commission, that haue no shew of Apostolick succession. And therefore that, Pastours do receaue by Succession the power and charge of the Word and Sacraments from, and in the first Apostles. Whereto assenteth also M. Bernard saying: (24) In the Scripture of the new Testament there is none allowed to ordayne a Minister, but a Minister &c. In the new Testament, al the Apostles time, the Ministerie was by Succession, Ministers, as it were, begetting Ministers by Ordination, & by laying on of hands; let (but) one Instance be giuen to the contrarie. After their time, like Succession hath been kept from time to time, Bishop after Bishop, and Ministers ordayned by them &c. The Scriptures promising the same to the worlds end &c. Thus by plaine Historical narration both of God and Man, we see a Succession of the Ministerie, from one Minister to another. M. Carrwright (25) auoucheth that, It is forbidden that anie should take honour to himself, but he which is called of God, as was Aaron. What greater apparence of necessitie of Sacrificing could be, then when Saul took vpon him to Sacrifice? 2. Sam. 13. 11. &c. Likewise what greater apparence of necessitie, then when Uzias stayed the Arke readie to haue fallen? 2. Sam. 6. 6. 7. yet these necessities notwithstanding, for so much as they toke vpon them that, whereto they were not called, they receaued the reward of their boldnes. And agayne, (26) A Pastour can no more preach now in a particular congregation without a sending, then an Apostle could then in al the world &c. affirming yet further that, one not sent, may not preach, although he speake the words of Scripture; yea (27) It is not enough (sayth Luther) for a man to haue the Word, and puritie of Doctrine, but also he must be assured of his Calling; and he that ennteth without this, certainly entreth to no other end but to kil. M. Mason (28) not only affirmeth it to be impossible to be a lawful Minister without a lawful calling; but withal confirmeth the same from seuerall texts of Scripture, & from the testimonie of Bexa, saying: This is an order appoynted in the Church by the Sonne of God, and obserued inuolubly by al true Prophets and Apostles; That no man may teach in the Church, vnles he be called. So that according to holie Scriptures, and Protestants themselves, the true Church must euer haue Pastours endued with lawful calling and ordinarie Succession.
- Thirdly the same Scriptures do teach, that the sayd Pastours must not be silent, but must preach the Word, and administer the Sacraments. The Prophet Esay (29) telleth of the Churches Watchmen, that they shal not hold their peace. And S. Paul (30) setteth downe the necessitie of Preaching in these words: How shal they beleene him whom they haue not heard? And how shal they heare

heare without a Preacher? But how shal they preach, vnles they be sent? (31) Faith then is by hearing, and hearing is by the word of Christ. And certes into al the earth, <sup>(31) Rom.</sup> hath the sound of them gone forth, and vnto the ends of the whole world the words of <sup>10. 17. 18.</sup> them. And as concerning the administration of Sacraments, it is so to continue vntil the end of the world, that expressly it is sayd of the Eucharist; (32) As often as you shal eate this Bread, and drinke the Chalice, you shal shew the <sup>(32) 1. Cor.</sup> death of our Lord, vntil he come, to wit, at the day of Iudgement. <sup>11. 26.</sup>

Answerably to these Scriptures, Protestants teach concerning Preachers, that, (33) The truth can not be continued in the world but by their Ministrie, & that <sup>(33) Fulk in</sup> therefore, (34) The Ministrie is an essential Mark of the true Church. M. Deering <sup>his Answ. 10</sup> (35) teacheth that, Salvation springeth in preaching of the Gospel, and is shut vp <sup>Counterf.</sup> againe with ceasing of it. And that, Take away preaching, you take away Faith; for <sup>Cath. p. 100.</sup> which he citeth manie Scriptures. D. Fulk (36) affirmeth, that the Church <sup>(34) Proposi-</sup> ches Pastours shal alwayes resist al false opinions with open reprehension. And M. <sup>tions d'spu-</sup> Deering (37) is of opinion that, The Religion being of God, no feare of man shal <sup>ted in Gen.</sup> keep them back; because, that we to keep the honour of God for corners and soli- <sup>p. 84.</sup> tary places. For as the (38) Apostle prescribeth, with the hart we beleene vnto <sup>(35) Vpon</sup> Iustice: but with the mouth Confession is made to Salvation. (39) Bez: confesseth, <sup>the Epist. to</sup> that there must be Pastours and Doctours to the end of the world, for the administra- <sup>the Heb. c. 3.</sup> tion of the Word and Sacraments. And, (40) The Ministrie of the Word and Sacra- <sup>lect. 15. 16.</sup> ments are in absolute degree of Necessitie to Salvation. D. Whitaker (41) assureth <sup>(36) Answ.</sup> vs that, they are Essential Notes of the Church. (42) which being present, they do <sup>10 a Counter.</sup> constitute a Church, and being absent do subuert it. And D. Willet (43) auoucheth <sup>Cath. p. 11.</sup> that, These Markes can not be absent from the Church, and it is no longer a true <sup>& 91.</sup> Church then it hath these Markes; for (44) as he further saith: The only absence <sup>(37) Vpon the</sup> of them do make a nullitie of the Church. Lobeckius (45) speaking of these Markes, <sup>Hebr. in c. 2</sup> and of the Church, affirmeth that, They are coupled together with so streight and <sup>lect. 10.</sup> indissoluble a knot, that in the assemblies of those who are called, the one can not be <sup>(18) Rom.</sup> without the other, and the one denied, the other if necessarie is to be denied. Hiperius <sup>10. 10.</sup> Suruay of <sup>(39) Sermos</sup> (46) teacheth that, These Notes are needful to distinguish the true Church from the Holy <sup>upon the</sup> the false, that men careful of their Salvation may know where the true Church is, and <sup>Canicles</sup> to which Companie chiefly they ought to adioyne themselves. <sup>Englised.</sup>

By the premisses now it is eident, aswel by the sacred Scriptures, as <sup>p. 79. 80.</sup> by the manifest Confessions of Protestant Writers, that the Church of <sup>(40) See the</sup> Christ must euer haue in her, Ecclesiastical Pastours and Preachers, which <sup>Suruay of</sup> must be lawfully sent, and ordinarily called by the Church, and which must <sup>the Holy</sup> preach the true Word and Faith, and administer the holie Sacraments. <sup>preided &c</sup>

The only poynt therefore resting to be examined, is, whether the Ro- <sup>p. 440. 441.</sup> man or Protestant Church hath euer had in al Ages the forsayd Pastours <sup>(41) Cont.</sup> lawfully called, and succeeding one another, truly preaching the holie <sup>as Duræm.</sup> Word, and administering the Sacraments. <sup>p. 260.</sup>

And first concerning the Protestant Church: Al personal Succession of <sup>(42) Ibid.</sup> Pastours hath been so interrupted, or rather altogether wanting, that in <sup>p. 249.</sup> stead of anie Succession of Pastours to be named, it is at large confessed <sup>(43) Sy-</sup> before, (47) that their Church hath been wholly Inuisible and vnknowne <sup>nopsis p. 71.</sup> for manie hundred of yeares together. Yea Caluin (48) plainly confesseth <sup>44. Ib. p. 69</sup> that, Through the Tyrannie of the Pope, the true Succession of ordination was broken <sup>(44) Dissen-</sup> <sup>Theo. p. 213.</sup> <sup>(46) Meth.</sup> <sup>Th. p. 148.</sup> <sup>557.</sup> <sup>(47) Before</sup> <sup>l. 3. c. 1.</sup> <sup>(48) In</sup> <sup>Lascius de</sup> <sup>Ruffor &c.</sup> <sup>Relig. f. 23</sup>

And see Calvin Inst. l. 4. c. 3. sec. 4. Danæus Isagog. part. 4. p. 36. (49) Tract. Th. p. 374. (50) Ep. Theol. ep. 5. (51) Disputaciones Theol. p. 719. (52) Upon the Apocalyp. ser. 145 fol. 137. See Libanius in his Grege-rus triumph. p. 103. and knew stubs in Confus. of the principal pointers of Popery p. 38

off in the Protestant Church. And agayne, (49) *The Church of God for some Ages was so torne, and pulled a-sunder, that she was destitute of true (Protestant) Pastours.* (50) Beza acknowledgeth, that among them, *ordinarie vocation was no where extant.* And (51) Sadel relateth that fundrie Protestants, *who acknowledge the doctrine which their Church doth embrace, to be true, and grounded upon the expresse word of God, do yet affirme the Ministers with them to be destitute of lawful calling, as not hauing a continued visible Succession from the Apostles times, which they do attribute only to the Papists.* In like sort saith Bullinger: (52) *Albeit we can not at this day referre our calling to the Pope and Bishops, which brag of lawful Succession: yet for so much as we can proue, that our Doctrine is Christs Doctrine and therefore that our Ministerie is lawful, we care not a whit &c.* So confessedly is the Protestant Church destitute of lawful Calling.

And to touch breecfly the Calling and Succession of our English Ministerie, wheras D. Barlow in his Sermon before the King at Hampton Court, publickly taught that, *The Apostles reserved Ordination to themselves, and conveyed it to Bishops &c.* Neither would the Church of Christ succeeding admit anie other but Bishops to that busines, as not iustifiable for the Presbiters, either by reason, example, or Scripture &c. Nor one Example (sayth he) is to be shewed through the whole Storie Ecclesiastical, that anie besides a Bishop did it; if some one of the inferior rank presumed to do it, his act was reuerfed for vnlawful. It is so certaine that our Catholick Bishops after the death of *Queen Marie*, were so far from Consecrating those other, which were for such named by *Q. Elizabeth* at her entrie to the Crowne, and from whom thence al the Protestant Clergie of England deriueth itself, that the (53) Protestant Writer of *The Assertion for true Christian Church-Policie*, auoucheth that, *It cannot be proued that anie Lord Spiritual was (so much as) present in Parliament, or gaue anie assent to the Enacting of Statutes made Anno primo Elizabethæ.* Yea in supply therof, there was a Statute made *An. 8. Eliz. c. 1.* the Title therof being, *An Act declaring the manner of making and Consecrating Archbishops of this Realme, to be good.* And towards the end of that Statute, it is enacted that, *All Acts done by anie Person about anie Consecration &c. by vertue of the Queens Maiesties Letters Patents shal be good &c. And that al Persons that haue been, or shal be Consecrated Archbishops &c. shal be Archbishops &c.* But the then Parliament, or her late Highnes Letters Patents could not enable the first Protestant Bishops to be true Bishops, because that function is not Civil, but Spiritual, and *ex iure diuino.* Yea M. Mason himself acknowledgeth, and that from M. Fox, that amongst (54) *The Articles sent by Queen Marie to Bishop Bonner, one was this: Item, Touching such persons, as were heretofore promoted to anie Orders after the new sort and fashion of Orders: Considering they were not ordered in verie deed, the Bishop of the Diocesse, finding otherwise sufficiencie and abilitie in these men, may supply that thing which wanted in them before, and then according to his discretion, admit them to Minister.* Here, though M. Mason would gladly inforce a different Gloffe, yet the words are most plaine, that *Queen Marie* and the Church in her time censured such as were promoted to anie Orders after the new sort and fashion of Protestant Orders in *K. Edwards* time, were not ordered in verie deed. So that stil it deserueth further search, whence our present English Clergie,

as also other forraigne Ministers, haue obtayned true power and authoritie to preach & administer Sacraments.

And as for Forainers, as the Ministers in Germanie, Denmark, Holland & the rest, they are so cleereley and confessedly destitute of al true Ordination, that M. Mason acknowledgeth that, (55) *whereas other Reformed Churches were constrained by necessitie to admit extraordinarie Fathers, that is, to receaue ordination from Presbiters (or Ministers) rather then to suffer the sabrick of the Lord Iesus to be dissolved: The Church of England had alwayes Bishops to conserue Sacred Orders according to the ordinarie and most warrantable Custome of the Church of Christ: So that, no Protestant Ministers in the world, haue anie ordinarie Calling or Ordination by Bishops, but only the Ministers of England, who yet beg and deriue al that which they haue, from their imagined Antichrist himself, as now shal be shewed.* (55) Consec. of Engl. Bish. Ep. Dedic.

Some Protestants therfore teach, that they haue their Calling & Ordination from the Church of Rome; so D. Bridges (56) speaking of our Catholick Bishops, and their Calling, vrgeth thus in our behalf; *If our (Protestant) Brethren wil make them but meer Lay-men, then are neither they, nor we, anie Ministers at al, but meer Lay-men also; for who ordayned vs Ministers, but such Ministers as were either themselves of their Ministe: ie, or at least were made Ministers of those Ministers? Except they wil say, the people can make Ministers &c. yea some (57) Puritans do reprove their Protestant Brethren, for deriuing their Ministerie from the Church of Rome. But (58) D. Whitaker exemplifyeth the same, saying: Luther was a Priest, and Doctour according to your Rite or ordination &c. And it is manifest, that so also was Zuinglius, Bucer, Oecolampadius, and innumerable others &c. M. Parkins (59) speaking of the Calling of the first Preachers of the (Protestant) Gospel, argueth thus: If they had no Calling, neither haue we that are their followers: But, They had their Callings &c. from the Romish Church itself; for they were either Priests or Schoole-Doctours, as in England Wicliffe, in Germanie Luther, in Bohemia Iohn Huss, and Hierom of Prage, at Basil Oecolampadius, in Italie Peter Martyr, & others. And therefore these with many others were ordayned either in Popish Churches, or in Schooles &c. And agayne, We say, the first restorers of the Gospel in our times, had their first Callings of them, to wit, the Papists.* (56) De-fence of the Governmēt. p. 1276. (57) Silenced Ministers supplication of Annus 1609. p. 9. 10. 17. (58) Cont. Dur. l. 9. p. 810. (59) Vol. 1. p. 737.

M. Mason discoursing at large of this verie poynt of Ordination, and in particular of the Ordination of our English Protestant Clergie, confesseth first, that the Roman Church hath euer had true power of Ordination: (60) *Such was the goodnes of God (saith he) that euen in the darknes of Poperie, as Baptisme, so the Ministerial function &c. was wonderfully preserved; for the Church of Rome by Gods speciall providence, in her ordination of Priests, retayned such Euangelical words, as in their true and native sense, include a Ghostlie Ministerial power to forgive sinnes &c. Thus the Church of Rome gave power to her Priests to teach the truth &c. which (61) Power (saith he) is a Rose, which is found in the Romish wilderness, but the plants thereof were deriued from the garden of God: It is a River which runneth in Aegipt, but the fountaine and Spring of it, is in Paradise: It is a Beame which is seen in Babylon, but the original of it is from the Sphere of the Heauen. Wherefore when your Priests returne to vs, our Church paring away their Pollutions, suffereth them to exercise their Ministerial function, according to the true meaning of Christs word. And agayne, (62) we being content with their calling, and commission of* (60) Consecration of the Bishops of England. Ep. Dedic. (61) Ibid. p. 262. (62) Ibid. p. 262.



their function already committed vnto them, do not reuerate their ordination and Imposition of hands. And as Catholick Priests Apostated only through vice, are here allowed for sufficient Ministers without al new ordination from anie Protestant Superintēdent, so doth M. Mason most seriously labour throughout his whole Booke, to proue the ordination of the Protestant English Clergie, to haue been certainly deuied from our Catholick Roman Church.

(63) Ibid. p.  
64. 65. 66.  
(64) p. 267.

(c) Cash.  
Trad. p. 183.  
Buca. loc.  
com. p. 509.  
Bernard in  
his Diswa-  
sion from  
Brownisme.  
p. 144.

Whyte in his  
way to the  
Church. p.  
404. For-  
therby his  
Answer  
annexed to  
his 4. Ser-  
mons. p. 81.  
Sutcliffe  
against D.  
Kellison. p. 5.  
Saramia of  
diuers De-  
grees of Mi-  
nisters. p. 9.  
(65) In  
Cranmer.  
p. 123.  
(67) Ait.  
Mon. p. 1037.  
(68) Ait.  
Mon. p. 1299.

that Cranmer was appoynted by Pope Clement to be Archbishop of Canterburie, and that he was Consecrated by three Catholick Bishops; which Consecration was performed with wonted Ceremonies, according to the vsual forme of (the Romane) Church; which (saith he) continued al the dayes of King Henrie the Eighth, euen when the Pope was banished. yea he expressly concludeth his book thus: (64) Thus it appeareth, that although we receaued our Orders from such as were Popish Priests, yet our Calling is lawfull. So cleer it is, that M. Mason would be glad to wring his Ministers Ordering from our Roman Church. And the like is acknowledged & taught by (c) sundrie other Protestants. But here I can not but obserue by the way how strange it is, that Protestants should thus much delight and please themselues in their Ordination from Cranmer, a man so vicious, inconstant, and treacherous both to God and man. Doth not D. Godwin relate that, (65) Being yet verie young he married, and so lost his fellowship in Iesus Colledge in Cambridge? Doth not Fox report, that being Archbishop, in his returne from Rome he brought with him a Dutch woman, (67) to whom (saith Fox) it is supposed he was married: yet certaine it is, that no shew thereof was made in K. Henries time, when he carried her vp and downe in a trunck, marrying her afterwards in K. Edwards time. He was also most treacherous to his Prince; for albeit he had been so greatly exalted by K. Henrie, and by him appoynted one of the Executours of his Wil, yet presently after his death he assented to the breaking thereof. And after K. Edwards death, endeauoured al he could to the aduancing of Q. Iane, and vtter excluding from the Crowne of K. Henries lawfull daughter Queene Marie: To whose dis-inheriting he first subscribed, as also to that rebellious letter, which he and his complices sent to Queene Marie, and which to his euerlasting infamie and confusion, (68) Fox himself hath recorded. And although from his cradle he was a Roman Catholick vntil his being Archbishop, which honour he receaued from the Pope, taking the vsual oath of fidelitie vnto him: Yet in the next yeare after, K. Henrie by Parliament procuring himself to be tearmed Head of the Church, he also forsook the Pope, and forswore himself in that poynt, agreeing yet, as also the King, in al other with him, and both by words and deeds persecuting Protestants, as is euident in the death of Lambert and others, written by M. Fox. Yea in K. Edwards time (as Stow (69) reporteth) The French King being deceased &c. also the Church of S. Paul in London being hanged with black, and a sumptuous Herse set vp in the Quire, a Dirge was there song, and on the next morrow, the Archbishop of Canterburie (Cranmer) assisted of 8. Bishops, al in rich Miters and other their Pontificals, did sing a Masse of Requiem &c. yet after this, he fel to Lutheranisme, publishing a Catechisme, wherein with Luther he taught the Real Presence; which not

(69) Chron.  
p. 594.

nor long after impugning, he turned with the Duke of Somerset to Zuinglianism, setting forth another *Catechisme* against the Real Presence. And yet after al this vnder (70) *Q. Marie*, he recanted for hope of life, al his Protestantisme, & both by tongue & pen professed the Roman Catholick Faith: But perceiving that he must dye, & choosing rather to dye in the opinion of vulgar Protestants a Martyr, then in the true iudgement both of Protestants and Catholicks as a Malefactor and Traytour, he finally dyed in Zuinglianism, being both condemned for Heresy against God, and for Rebellion against his Prince, as M. Fox (71) confesseth. So infamous was the life and death of the first Protestant Bishop that euer England had, and from whom al our English Ecclesiastical frie do deriue their Ordination, and other good conditions not vnlike vnto his.

But to returne from whence we haue digressed, al this begging, by M. Mason and the rest forenamed, of Protestant Orders from the Church of Rome, is directly contradicted and loathed by others of their Brethren, as thinking the Bishop of Rome to be Antichrist himself, and the Roman Church to be the whore of Babylon. M. Powel (72) teacheth our Catholick Orders, the Mark of the Beast. D. Downham (73) spareth not to say: I say their Priesthood is Antichristian. The Diuines of Geneva (74) affirme, that There is in Babylon (thereby meaning the Roman Church) no holie Order or Ministerie indeed; no lawful Calling, but a meer usurpation. M. Penrie writing against the Protestant Calling disputeth thus: From whence haue they their calling? had they it not from those which sit in the Chaire of Antichrist? yea how manie are in al Christendome? &c. but their ordination haue come from Popish Pretacie within three or foure generations at the most &c. Can an vnlawful calling bring forth a lawful, though it descend from one to another a hundred or thousand times? Therefore vnles they can approue the lawfulness of their calling vnder some other title then that which they now haue by the Clergie, it wil fall out there shal hardly be found a Minister duly called in al the world &c. In like sort D. Fulk (76) answereth vs Catholicks: you are highly deceaued, if you think we esteeme your offices of Bishops, Priests, and Deacons ayme better then Lay-men, and you presume to much to think that we receiue your ordering to be lawful. And agayne, (77) with al our hart we defy, abhorre, derelt and spit at your stinking, greasie, Antichristian Orders &c. In like modest sort saith Beza: (78) Popish Orders are nothing els, then the impurest buying and selling of the Roman Stewes. And (79) M. Gabriel Powel auoucheth that, The Popish ordination is nothing els, but mere prophanation &c. there is no true Ecclesiastical Vocation in the Papacie. We indge no otherwise (saith D. Whiraker) (80) of your Priests, then of Christs Aduersaries, and enemies of his Priesthood: (81) Reasons. T. u haue neither lawful Bishops, nor Priests, nor Deacons. And according to D. Sutcliffe, (82) The Pope (himself) is neither true Bishop nor Priest, for he was ordained Priest but to offer Sacrifice and to say Masse for the quick and the Dead. But this Ordination (saith he) doth not make a Priest, nor had true Priests and Elders euer anie such Ordination. Therefore, (83) The Romish Church is not the true Church, hauing no Bishops nor Priests at al, but only in name.

Now if the Protestant Clergie wil not deriue their Vocation and Ordination from the Church of Rome, as the former Protestants do refuse, and in reason they cannot, supposing their absurd Doctrine of the Pope being

Antichrist,

(70) *Alf.*  
mon p. 1710

(71) *Alf.*  
mon p. 1698

(72) *De*  
*Antich.* p.  
6. & 310.

(73) *Of*  
*Antichrist.*  
l. 2. p. 108.

(74) *Pro-*  
*positions*  
*Disputed.*  
&c. p. 245.

(75) *Vpon*  
*the 122. Ps.*  
fol. D. 8.

(76) *Ans.*  
*to a Coun-*  
*serf.* Cash.  
p. 50.

(77) *Resen-*  
*time.* p. 67.

(78) *Apud*  
*Saraniam.*  
*In Defens.*  
*Tract.* &c.  
p. 56.

(79) *Consi-*  
*deration of*  
*the Papiſtes*  
Reasons.

(80) *Reasons.*  
p. 71.

(81) *Contr.*  
*Dir.* p. 635.

(82) *ibid.*  
p. 662.

(83) *Ans.* to  
*Eycop.* p. 82

(84) *ibid.* p. 87  
And see his  
Challeng.

p. 35.

Antichrist; for what more ridiculous then that Christs Ministers should re-  
ceave their spiritual power and Commission from Antichrist? Then stil we  
are to demand, from whence the Protestant Clergie hath their Calling and  
Commission, seing according to the former Scriptures, the true Churches  
Pastours must be lawfully called, sent, and ordayned?

- In these so extreme straytes some Protestants acknowledge and defend  
their Ordination and calling to be from the Laitie itself, as from the tempo-  
ral Magistrate, and their hearers & followers. (84) D. Tilanus teacheth that,  
the Earl of Farel had his sending of the people of Geneva, who had right had authoritie (saith he)  
to institute and depose Ministers, And, The reformed Churches and their calling partly  
from God, and partly from the people, as by lawful instruments. M. Dillingam (85)  
writing against M. Hil, saith: our Preachers were called by Christian Magistrates,  
whose allowance they had, which to be warrantable you can not deny. D. Sutcliffe  
(86) is not abashed to teach, that in case of necessitie, such as Protestants  
had at Luthers first reuolt, The multitude of Christians without Ministers, haue  
power to appoynt Ministers among themselves. And M. Symondes (87) auoucheth,  
A Calling to preach by the Ciuil Magistrate, A holie and sufficient calling (saith he)  
in the time of these confusion.

- Now according to this strange Doctrine hath been the answerable prac-  
tise of Protestants; for M. Mornay (88) saith: Some of our men in such a corrupt  
State of the Church, as we haue seen in our time &c. did at first preach without this  
former calling, and afterward were chosen and called to the holie Ministerie by the  
Churches which they had taught: A practise preposterous and directly contrarie  
to the order set downe by S. Paul (89) saying: How shal they inuocate in whom  
they haue not beleueed? How shal they beleene whom they haue not heard? How shal  
they heare without a Preacher? And how shal they preach except they be sent? So  
evidently is sending or calling, and Ordination precedent in order to prea-  
ching. Yea agreeably hereunto writeth M. Mason (90) It is cleere that the  
Presbiterie here mentioned, ordayned Timothe by imposition of hands, which no Lay-  
men may do. But besides, how absurd is it to affirme, that mere Lay and tem-  
poral men, as Shoemakers, Taylours, Blacksmithes, and the like, can  
bestow vpon others that most spiritual and highest power and Iurisdiction  
of preaching true Faith, and administering the most holie and celestial Sacra-  
ments, wherof they are wholly deuoyd & destitute themselves?

- The indignitie, disgrace, and absurditie then of this base begging of  
Calling from the Laitie, being discerned by other Protestants, as much alha-  
med therof, they wholly disclaime from it as also in al other ordinarie and  
Mediate Calling and Succession, betaking themselves for their last refuge to  
extraordinary and immediate Vocation from God. So D. Fulke (91) confes-  
seth that, The Protestant, that first preached in these last dayes, had extraordinarie  
calling. And, (92) In the State of the Church so miserably decayed as in Luthers  
time, God sendeth extraordinarily, immediatly from himself, as Elias and Elizeus, and  
the Prophets were sent &c. So Christ sent his Apostles and Euangelists, and so was  
Luther, and such as he, sent to repaire the ruines of the Church &c. Agreeably  
hereunto are those words of M. Cartwright: (93) When the Churches haue been  
by Antichrist euen razed from the foundation, God hath stirred Euangelists euen imme-  
diatly by his Spirit, without any calling of men, to restore his Church againe; as  
Wicliffe,

Wiccliffe, Huffer, Luther, Zwinglius. In like words saith M. Parkins: (94) The calling of Wiccliffe, Huffer, Luther, Oecolampadius, Peter Martyr &c. was extraordinary. Ramus (95) reporteth the French Protestants to say: We beleue it is unlawful for anie, of his owne authoritie to take upon him government of the Church, without lawful Election, if so it may be had: We add this (if) because some-time (as in our time also) when the Church hath been persecuted, manie haue been constrained without ordinarie calling, by motion of the Spirit &c. Calvin (96) also writeth: Because the true Succession of Ordination hath been broken off by the Tyrannie of the Pope, a new help is now needful &c. and (therefore) this office was altogether extraordinary, which the Lord hath enioyned vnto vs. And Beza (97) in the Conference at Poysie, being demanded of the Calling of himself, and his other then Associats, affirmed the same to be Extraordinarie. (98) And in his Epistle to Alemannus he further vrgeth: Verily thou canst not pretend ordinarie Vocation; for who chose thee? therefore let vs see of Extraordinarie: But to this, then only do we giue place, when there is none, or almost no ordinarie vocation, as hath happened in our times in the Papacie, when ordinarie Vocation, which was no where, neither ought nor could be expected. So that in the opinion of Beza, Calvin, Fulk, Parkins and sundrie other Protestants, al the calling which the first Protestant Preachers had, was only extraordinary & immediate from God.

But now to discouer the great insufficiencie, and manifest falshood of this their last Euation, and thereby plainly to discouer al our Protestant Clergie, cuento this day, to be destitute of all lawful Calling and Mission, and so to proue al our Ministers to be vsurpers, intruders, and meer Lay-men; First, according also to Beza his former Doctrine, it is certaine, that extraordinary Vocation taketh not place, but when ordinarie is wanting; which is also taught by M. Parkins (99) vsing the same words: Extraordinarie calling neuer hath place, but when ordinarie calling fayleth. Wherefore our Protestants pretending for themselves extraordinary calling, do thereby disclaime, and debarre themselves of al ordinarie, which is directly against the former Scriptures, and sundrie of their learnedst Brethren before cited, amongst whom Luther sayd: God calleth vs at this day to the Ministerie of his Word, not immediately by himself, but by man.

Secondly, extraordinary Calling is alwayes accompanied & confirmed by extraordinary signes and wonders. So saith (100) Luther (whom our Protestants most pretend to haue been extraordinarily called) Try this whether they can proue their Vocation; for neuer hath God sent anie, but either called by man, or declared by signes, no not his owne Sonne. (101) And againe: From whence comest thou? Who sent thee? Where are the Seales, that thou art sent from men? Where are the Miracles which testify thee to be sent from God? (102) In like sort he admonished the Senat of Milhouse against Munster the Anabaptist, saying: If he say, he was sent from God and his Spirit, as the Apostles were, let him proue this by working of Signes and Miracles, or els do not suffer him to preach; for wheresoeuer God doth change the ordinarie way, there alwayes he woi kerb Miracles. In like manner are the Anabaptists vrged by Ballinger; (103) If you say, you haue a peculiar Vocation like vnto the Apostles, proue it by signes and Miracles &c. but this you wil neuer do, therefore your calling is of no worth, yea it is pernicious to the Church of Christ. D. Saravia (104) also teacheth that, That vocation

(94) In his works printed. 1605. fol. 916.

(95) Commentaries of France English. p. 74.

(96) In Lascius de Russor &c. Relig. p. 23.

Cain. Inst. l. 4. c. 3. sec. 4.

(97) In Saravia his Def. tract. &c. p. 56.

(98) Ep. Theol. ep. 5. p. 49.

(99) Vol. I. p. 738.

(100) Loc. com. class. 4. c. 20 p. 58.

(101) Tom. 1. l. 1. c. 3. fol. 491.

(102) Tom. 3. l. 1. c. 7. f. 455. 456.

(103) Cons. Anab. p. 1. 3. c. 7.



# THE PROGENIE OF CATHOLICKS

22

(104) Def. which is immediately from God, is neuer read to be made without some external and  
*Tract. con.* visible signe and vision. (105) Sigwartus auoucheth that, This vocation hath  
*Bizam p. 38* And see his alw ayes certaine and extraordinarie guists attending it, which are as it were the Seales  
*Diurns De.* of Doctrine &c. of which sort were Miracles &c. (106) Polanus auereth that, of  
*grees of Mi-* Ministers extraordinarily called, there were also extraordinarie guists, to wit, of  
*nisters. p. 7.* Prophecie, of working Miracles &c. (107) Musculus assureth vs that, The calling  
*And Fenner* which is immediately from God, is not now in vse, as it was in times past; it had its signes  
*in his sacra* whereby it might be knowne, wherof Mark the Euangelist maketh mention in his last  
*Theol. p. 119* Chapter, saying: They preached &c. with Signes following. And M. Clapham (108)  
*sh. 23 p. 207* upon the same ground reprehendeth Browne, for that he did take vpon him  
*(106) Part.* extraordinarie calling and wonted Miracles. M. Parkinsons (109) confesseth  
*Throl. l. 1* that, We may iustly require more and more wonderful Signes of an extraordinarie  
*p. 308* calling afore we beleue it &c. The Church in these dayes hath much more cause to  
*(107) Loc.* doubt, and to require manie and extraordinarie signes, afore it acknowledge anie such  
*com p. 394.* extraordinarie calling &c. So that our Protestant Clergie challenging vnto  
*(108) Some-* themselves extraordinarie Calling, thereby do oblige themselves to proue  
*raign Reme-* themselves extraordinarie Calling, thereby do oblige themselves to proue  
*dy &c. p. 25.* the same by extraordinarie Signes and Miracles.  
*(109) Vol 3*

But to the contrarie it is most certaine, that not anie Minister, no nor  
*p. 395. &* other Protestant in the world, euer wrought anie Miracle: And so also is it  
*441. And* confessed by Sir Edward Hobbis, saying: (110) We are not ashamed to confesse, that  
*Luther in* we haue no other Miracles, then those which were wrought by Christ, the Prophets, and  
*Dioneron in* Apostles. But Sir Edward may then be much ashamed of his painted Ministers,  
*s. 13, fol. 102* who only pretend for themselves extraordinarie Calling, which, as before,  
*Arcius loc.* must euer haue Miracles annexed. Agreeably hercunto writeth M. Mason,  
*com loc. 63.* saying: (11) We teach the same doctrine for substance, which Moses and the Pro-  
*p. 198. Me-* phets, Christ and his Apostles both taught and confirmed by Miracles. And in this  
*lanethon in* sense at the Miracles of Moses, and the Prophets, Christ and his Apostles, are ours &c.  
*Christ doct* But if the question be concerning our Persons, then we confesse that we can work no  
*p. 884.* Miracles, we take no such matter vpon vs; neither is it necessarie, because both our  
*Clapham in* Calling and Doctrine are ordinarie. So flatly doth he disclayme from al Prote-  
*Chro. c. 7. f.* stants Miracles, or extraordinarie Calling. In like sort acknowledgeth D.  
*L. 2. Maior* Swichiffe: (112) Neither do we (Ministers) practise Miracles, nor do we teach that  
*in ep. 1. ad* the doctrine of truth is to be confirmed with Miracles. D. Fulk (113) confesseth  
*Tim. in c. 3.* that, It is knowne that Caluin and the rest, whom the Papiests cal Arch-hereicks,  
*fol. 177.* do work no Miracles.

And as concerning Luther himself, whom al pretend to be most extra-  
*(110) Letter* ordinarily called, (114) the Protestants of the Connt Palatine do expressly  
*to Higgon.* say of him: We haue not heard anie miracle which he hath done. Yea himself  
*p. 102. And* (115) endeauouring to answer this strongest argument made against him, is  
*Serm p. 66.* enforced to confesse and say: They laugh at vs, and obiect, that not so much as a  
*Wotton in* lame horse hath been cured by Lutherans, and that we are altogether destitute of the  
*the Romish* guist of Miracles; But it is written; The impious seeth not the glorie of God (and now  
*Clerg. p. 355* reporteth he his Miracles) for as now the blind do see, when they are reduced  
*(111) Confe-* to the knowledge of Christ &c. the deafe heare the Gospel, the lame who sate in  
*crat of Engl:* Superstition, and the Idolatrous go wel and walk with pleasant Faith &c. whom do  
*Bish. p. 11.* not these Miracles moue? &c. for they are no lesse, then to raise the dead, or to giue sight:  
*(112) Exa-* So that the greatest Miracle that Luther wrought was to make (for example)  
*Kellisons* Cathari-  
*Survey. p. 8.*  
*(113) Ag*  
*Rhem. To. in*  
*Apoc. c. 13.*  
*fol. 478.*

*Catharine Bore* to see the libertie and pleasure of his new Gospell, she being before blinded with the austeritie and Mortification of a Religious Nunne, and to make her heare his lasciuious & scurril discourfes, being before deafe to al speeches, but such as tended to Charitie and deuotion; & lastly to make her walke with pleasant faith from her Monasterie to the Tauerne, being before mured within the walles of her Nunnerie: which are Miracles ordinarily wrought by anie Heretick whosoeuer. Besides these blind, deafe, lame, whom *Luther* did so miraculously cure by reducing them to the knowledg of Christ, were those, who were indeed already Christians, whom he seduced by his greatest libertie offered, from their ancient Faith: for as for his Conuersion of one Heathen, Pagan, or Idolater from Infidelitie to the Christian Faith, no Instance can be giuen, as shal be shewed at large in the Chapter subsequent.

Besides, it is the certaine and true Doctrine euen of sundrie Protestants that, as (116) *Piscator* saith, whom God calleth by himself immediately, those he is accustomed to furnish with singular gifts, that it may appeare they are sent from God: And these only haue testimonie that they cannot erre in Doctrine. Now it is euident, and for such at large acknowledged by Protestants, that *Luther* beleueed and taught sundrie (117) grosse and most dangerous errours and Heresies, as that the *Apocalypse*, the *Epistles* to the *Hebrewes* and of *S. Iames* are not Canonical: That, Faith vnles it be without euen the least good words, doth not iustify, nay is no Faith: and that nothing sinneih but vnbelief: and that, Good works are hurtful to Salvation: That, The Husband, if the wife wil not, may take the mayde, and may haue ten or more wines at once: That the Lay-people may preach, Baptise, Consecrate and minister the B. Sacrament; that the *Divinitie* of Christ did suffer &c. with sundrie such like, ouer tedious to recite.

But here by the way, I cannot omit the strange *Encomium* giuen of *Luther* by *D. Morton* in these words: (118) This is our Adversaries guise, whensoever they light vpon anie tooth of this dead Lion, they tread vpon it with contempt; Neuer considering, that as out of the (119) Strong came sweetnes, so in those Sentences of *Luther*, which they most traduce, there is commonly inclosed the most Sacred truth full of as diuine comfort as man's hart can ruminare vpon. But if the former and innumerable such like Sentences of the Protestants *Lyon*, *Luther*, be so comfortable to *D. Morton*, sure I am, that they are odious, and loathsome to chaste and Christian eares, and for such are taxed by sundrie (120) of his owne brood, euen Protestant Writers, who rested much scandalized thereby: And therefore *M. Morton* patronizing so vnardonable errours, may giue ouer iust suspicion of his owne guilt in the like.

But to returne, from the Premisses therefore it euidently followeth, our Protestant Clergie to be wholly destitute of al lawfull Calling, seing it is al ready proued, euen by their owne confessions, that their Succession hath been interrupted, and that they haue not ordinarie Calling, and therefore do fly to extraordinarie, which also they are deuoyd of, through their confessed want of Miracles and truth of Doctrine, or freedome from error, which doth euer certainly accompany the same.

Now the sacred Scriptures concerning the Churches Pastours Calling, preaching, and administration of Sacraments, not being fulfilled, and performed

(114) *Ad. monitio de libro concordie* p. 202.  
(115) *Tom. 4. in E/ay. c. 35. fol. 157.*

(116) *Vol. 1. Theissen Theol. loc. 23 p. 364. Bale Exam. Re. citationum. p. 386. Lubbertus de Principijs Christi. Dogm. Part. Theol. l. 1. p. 308. Hypoth. Theol. l. 3. fol. 109.*

(117) See this at large in the *Pross. Apology. Tract. 2. c. 2. Sec. 10. Subd. 2. 3. 4. 5. 7. 8.*  
(118) *Pro. test. Appelle p. 615.*  
(119) *Iudg. 14 14.*  
(120) See *Ezechanom. de corruptis moribus. Wygandus de bonis & malis Germ. Hyst. n. 6. discord. 99. Com. 1. Dis. of Hook. p. 101. Saying. Tom. 2. in*

*Resp. ad  
Conf. Luth.  
f. 458. &  
sundrie  
lothers  
(121) Before  
4. 1. 6. 23. 4.  
(122) See  
Before l. 3.  
c. 4.*

formed in the Protestant Church: It only remaineth to be examined, whether the same are verifed and accomplished in the Catholick Roman Church. And first, the same is confirmed by ad such Arguments as (121) heretofore we haue vsed in prooff of the Roman Churches Euer-viſibilitie; which doth euer suppose the like cōtinuance of Ecclesiastical Pastours, with administration of Word and Sacraments.

Secondly, the same is evidently supposed and confessed by al such Protestants as (22) formerly acknowledged & deriued their Succession and Ordination from the Church of Rome; for if the Roman Pastours succession & Ordination were not good or interrupted, then were it fruitles and absurd, for the Protestants Clergie to deriue their owne succession & Ordination from them.

Thirdly, the *Centurie* writers of *Magdeburg* in the tenth Chapter of euerie feural Centurie, do make special mention of the Bishops. and Doctours of the Roman Church, who liued and flourished in euerie Age.

*(123) De  
rebus gra-  
uiss. contr.  
Diss. p. 719.  
(124) Answ  
to a Coun.  
Cath. p. 27.  
And in his  
Reioynder  
to Brislow.  
p. 343.  
(125) Conf.  
of the Engl.  
Bish. p. 52.  
(126) Ibid.  
p. 41.*

Fourthly (123) M. Sadel plainly confesseth sundrie Protestants not only to affirme the Ministers with them to be destitute of lawfull Calling, seeing they haue not a perpetual & visible Succession from the Apostles to these times; but also they attribute this only to the Papists, whom therefore in this question they preferre before vs. In like direct sort D. Fulk (124) acknowledgeth vnto vs, saying: You can name the notable persons in al Ages in their gouernment and Ministrie, and especially the Succession of the Popes you can rehearse in order vpon your fingers. M. Mason granteth that, (125) The Church of Rome &c. was planted by two so great Apostles Peter and Paul. And that (126) The Priesthood which the Apostles conferred &c. being conueyed to Posteritie successively by Ordination, is sowed at this day in some sort in the Church of Rome, in regard whereof you may be said to succeed the Apostles &c. So certaine it is, that the Bishops of the Roman Church, haue euer successively continued in al Ages, euen from Christs time to this, and that true Ordination hath been euer in the sayd Church since the Apostles: The poore Protestant Familie being meerly Laical, as being confessedly destitute of al Calling either ordinarie or extraordinarie.

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*The fourth Proof from sacred Scriptures, in Confirmation of the  
Roman Church, and Confutation of the Protestant, is taken  
from the Conuerſion of Heathen Kings and Nations  
to the Faith of Christ.*

### CHAPTER IIII.



This most cleerly taught vs by the sacred Scriptures, that the Church of Christ shal conuert manie Heathen Kings & Countries to the Faith of Christ. The Prophet *Esay* (1) speaking of the Church of Christians saith: *Thou shalt suck the milk of the Gentils, and the breasts of Kings.* And, (2) *Their Kings shal minister to thee, and thy gates shal be continually open, neither day nor night shal they be shut,*

*(1) Es. 60.  
16.  
(2) Es. 60.  
11.*

that men may bring to thee the riches of the Gentils. And that their Kings may be brought &c. (3) Kings shall be thy nursing Fathers, and Queens thy Mothers: vpon (3) *Esa. 49.* which place in the Annotations of the English Bible of Anno 1576. it is sayd, <sup>23.</sup> The meaning is, that Kings shall be converted to the Gospell, and bestow their power and authoritie for preservation of the Church.

Yea God almightie hath further promised that, (4) All nations shall flow (4) *Esa. 2. 2.* vnto it. And that, (5) He wil giue the Heathen for thy inheritance, and the end of (5) *Psal. 2. 8.* the earth for thy possession. Yea it was sayd to (6) S. Iohn (and in him to other (6) *Apoc.* Pastours) Thou must prophesy againe vnto Nations, peoples, tongues, and manie kings. (7) As also, The Gentils shall see thy Iustice, and all Kings thy glorie, and thou shalt (7) *Esa. 62. 2.* be called by a new name, which the mouth of our Lord shall name. (8) Then the Heathen (8) *Psa. 102.* shall feare the name of our Lord, and all the Kings of the earth his glorie. These and sundrie other such places are so cōuincing for the Cōuersion of the Heathen Kings and Nations by the Church of Christ, that Protestants themselves do endeavour to confirme the same truth from the sacred Scriptures.

Luther (9) writing vpon the Prophet *Esa.* chap. 60. affirmeth that, Kings (9) *Tom. 4. Wissemb. in Esa. 60. fol. 234.* shall obey and beleue the Gospell: &c. the Church is in perpetual vse of conuerting others to the Faith &c. for this is signified by her gates being continually open. And Occulampadius (10) writeth vpon Hieremie, that God speaketh heer of the eternitie of Christs Kingdome &c. he shall haue Kings and Priests, and that for euer, and not a few, but as the stars of heauen &c. for their multitude. (11) Szegeidine affirmeth that the Prophet *Esa.* foretelleth, that Gentils and Kings shall embrace with great desire the religion of Gods people, which ought to be referred to the Kingdome of Christ, where he foretelleth the coming of the Gentils, and that in such number, as that it should make the beholders amazed. In like sort teacheth (12) Seneamus, saying: Hitherto apper- (12) *Meth. Descrip. p. 583. 584.* rayne *Psa. 72. 9.* and *Esa. 49. 2. 23. & 60. 4.* In these places the Prophets describe the Kingdome of Christ vnder the new Testament, and the office of the Gentils, and especially of Kings flowing to the Church &c. that they may be Nurces to the Church of Christ &c. vnles therefore our Aduersaries wil accuse God and the Holie-Ghost of lying &c. It is necessarie that they graunt to the Church of the New Testament her Nurces, pious Kings and Queens, who shall bowe themselves to Christ &c. And these predictions of the Propheers of Kings to be in the Church of Christ may suffice.

This then supposed as a most certaine truth, that the Church of Christ was to conuert Heathen Nations and Princes from their Infidelitie and Idolatrie, to the true Faith of Christ; That then which resteth to be examined, is, whether the sayd Conversions haue been performed by the Roman or Protestant Church. But first it is to be granted, that during all the time after Christ vntil Constantins Conuersion, the true Church remayned so vnder persecution, as that the foresayd glorie and amplitude foretold of her, concerning her great increase of beleeuers, and of Kings and Queens to serue her, was not as then fulfilled: In which respect, D. Barlow (13) avoucheth (13) *Def. of the Articles of Prot. Relig. p. 14.* that, In the primitive Nonage of the Church, a promise of Kings allegiance therunto, was not fully accomplished, because in those dayes, that Prophecie of our Saviour was verben verified: you shall be brought before Kings for my names sake, by them to be (14) *Against Scapler. Mart. p. 51.* persecuted euen vnto death &c. In like sort saith (14) D. Falk: Let him, I say, poynt out with his finger, what Kings in euery Age for the space of the first 300. yeares did make in the brightness of the Church arising.



To examine then the subsequent time from Constantine to *Luther*, and to begin with the Protestant Church : It is so far from accomplishing the foresayd Prophecies, that to the contrarie, it is at large acknowledged be-

(15) See before l. 3. c. 1. And so accordingly D. Barlow (16) being vrged to answer this very point concerning the Protestant Churches bringing forth Kings, which should be, as *Esay* prophesied, foster-fathers, and Queens to be nursing-mothers to the Church, confesseth, as before, that in the Primitive nunnage of the Church this was not accom-

(17) *ib. p. 35* plished : And speaking of the times succeeding, (17) he affirmeth that, The promise by *Esay* prophesied was accomplished, and the number so encreased, though still inuisibly, that as her Lowe sayd in the Canticles: there are threescore Queenes &c. But I will not vrgé how absurd it is to affirme, that manie Kings, Queens, and Kingdomes themselves should be conuerted, and yet al this to be inuisible.

(18) De Regno Dei. l. 1. c. 1. 3.

It is likewise not vnworthie of obseruation, that whereas *Martin Bucer* (18) maketh a special Tract of the sundrie Prophecies by himself alleadged in this behalf, he doth not yet in accomplishment of them, giue instance, though so prouoked thereto by the argument of his sayd Treatise, so much as but in anie one heathen King or Kingdome; conuerted accordingly by Protestants, to the Faith of Christ. Yea to the contrarie, sundrie Protestants are enforced, through their manifest want of fulfilling the foresayd Prophecies in anie Age before *Luthers*, to referre, or rather deferre the Conuersion of Heathen Kings and Countries vnto the now later times, wherein their supposed Antichrist is publickly withstood. So M. Symondes (19) tearmeth these later times, The dayes of the seauenth Angel, that conuertereth Kings to the Gospel. And M. Willet (20) affirmeth that, The Prophecie of *Esay* is fulfilled in these our dayes, who saith concerning the Church: Kings shall be thy Nursing Fathers, and Queens thy Nursing Mothers, *Esa. 49. 23. &c.* for now who seeth not, that many Christian Princes in the world are become the children of the Church? &c. And the same is taught by (21) M. Brightman, (22) and M. Bernards.

(19) Upon the Reuel. p. 113.

(20) Synop. Ep. Dedic.

(21) In his Apoc. in c. 20. p. 616.

(22) Playne Euidences &c. p. 72.

71. 81.

(23) Epistle so England written from Brasils. p. 7.

(24) Discourse of Abuse p. 134.

(25) At Mon. p. 883.

(26) In his Epistles l. 2. p. 232.

Yea in this respect Protestants disclayming from al former Conuersions of England, Germany, Heluetia, France and Poland, doubt not therefore to make Tindal, Luther, Zuinglius, Caluin and Iohn à Lasco the first ConuerTERS or Apostles of those seuerall Nations. So M. Stalbridge auoucheth that, God rayled vp William Tindal, the first true Apostle of Christ after Iohn Wicliffe. M. Wetenhal (24) tearmeth Tindal our English Euangelist. And M. Fox (25) styleth him, M. William Tindal the true Apostle of our later dayes. And yet this so great an Apostle was burned for Heresie in the time of K. Henrie the Eighth. In like sort saith Zanchius to Iohn à Lasco: (26) God hath hitherto persecuted thee, that as Luther was the Apostle to his Germanie, Zuinglius to his Heluetia, Caluin to his France, so thou mayst be an Apostle to thy Polonie. Therefore the Lord strengthen thee &c. vntil thou shalt consummate thy Apostleship &c.

But al this is most insufficient, and impertinent; for first, euen since *Luthers* time, not so much as anie one King or Kingdome of the Gentils, is yet hitherto conuerted from Paganisme by *Luther*, or anie other Protestant cuer extant in the world; as shal be proued next hereafter in this Chapter.

Secondly,

Secondly, it is incredible to think, that the wisdom and goodness of Christ would suspend the foresayd promises of his Churches happy & plentiful Conuersion of Kings and Countries to serue her, during both the beginning and middle-time of the same, and would but fulfil the same in her most decaying, declining, and decrepitate Age. Lastly, this Euation is plainly reiected and contradicted by al such Protestants, as freely confesse and teach the foresayd Prophecies and promises of the Church her conuerting of Kings and Nations, to haue been fully accomplished in former Ages. Amongst whom (27) D. Whitaker saith: *Whatsoever the ancient Prophets foretold of the propagation, amplitude, and glorie of the Church, that Historie most plainly testifieth to haue been performed.*

(27) *Conu.  
Diuinum l.  
7. p. 472.*

But now to examine only the time since Luther, of the Protestant Churches conuerting of anie one Heathen King or Kingdome to the Faith of Christ, I wil first say vnto our Protestants, as D. Whiteguist (28) saith vnto the Puritans and Anabaptists: *Tel me, I pray you, in what Church hath any of them seled themselves in, but in such wherem the Gospel hath been wel planted before? What Country was euer originally conuerted from Paganisme by the Protestant Church, or rather only seduced and withdrawn from the ancient Catholick Faith by secondarie Innouation? As in like resemblance, after (29) The good seed was sowne in the field, the Enemie came and sowed tares among the wheat. In which respect Tertulian (30) sayth excellent wel of al Nouelists that, Their Endeauour is not to conuert the Heathen, but to overthrow ours (who are conuerted) They glory more to cast those downe who stand, then to lift vp those who lye.*

(28) *Dif.  
Ecc. p. 33.*

(29) *Math.  
13. 25.  
(30) l. de  
Prescrip.  
c. 42.*

Wherefore Protestants are so farre from conuerting any one Heathen Countrey to Christian beleef, that their diuided Church, neuer yet, before or since Luthers time, so much as but passed the Seas, with taking hold in anie one Countrey of Asia, Africk, or America, the three greatest knowne parts of the world: No Protestant as yet, euer being able to giue the least instance of their Church in anie one of al these three parts. Yea it remayneth as now (though being in its greatest height of encrease) so narrowly shut vp or confined within our Northern parts of the world, being but an only corner of Europe (the fourth, and incomparably the least part of al the rest) that euen in the farre greater part of this one least part, is not so much as anie appearing profession, either of Lutherans or Calvinists, knowne to be remaying, or in being.

Yea it is most worthie of al diligent obseruation, that wheras certaine Protestants haue endeauoured the Conuersion of some Heathen Nations, the euent was euer such, through their owne demerits, either of mutual dissensions amongst themselves in matters of Faith & Religion, or of foule enormous and most scandalous life and conuersation, that their trauail and labour was euer spent without fruit and commodity, and their returne accompanied with shame and disgrace. In this time is right famous the endeauour made of late times by Calvin, & the Church of Geneva, in their sending Richerius the Calvinist (whom (31) Beza tearmeth a man of tried godlines and learning) into Gallia Antartica, to conuert the Heathens there: But how voyd of al successe it was, and that to their lasting discredit, is plainly related and confessed

(31) *In Icon.  
(32) In  
Calu. Epist.  
ep. 237.*

confessed by their owne Brethren; for first *Richerus* (32) himself writeth thus vnto *Caluin* concerning the people of that Country: They are ignorant whether there be a God, so far are they from keeping his Law, or admiring his power and goodnes, whereby we are deuoyd of al hope of gayning them to *Christ* &c. But much more fully is this reported by *Villegaignon*, who being then chief Captaine of the French Nauie, and one so feruent and forward in planting Protestancie in those Countreies, that the next day after his arrival, he not only (as (33) *Richerus* mentioneth) commanded the Word of God to be publickly preached, and the week following the holie Supper of the Lord to be manifested, which himself with some of his familie religiously receaued &c. but withal gave certaine yong men to the people of that Nation to be instructed in their Language; that so they might afterwards preach vnto them. This so zealous a Gospeller (34) relateth the bad successe and cause thereof in these words; *Christian Reader*, I. 10. *Caluin* vnderstanding that I was gone to *Brasile*, with intent to plant the Faith there, moued with the old acquaintance had between vs, sent vnto me as wel in his owne, as in the name of the whole Citie of *Geneua*, certaine Ministers of his Religion, the best learned that could be found, with certaine crafts-men in their companie, wel furnished with al such booke as *Caluin* had writtten, or any other which might serue for their people. As they passed by *Paris*, certaine other (Protestants) iyned with them, and among the rest a reuoluted *Iacobin* named *Iohn Comiare*, a man of prompt and subtil wit. These men coming to *Brasile*, adorned themselves with a faire Title, calling themselves: The Reformed Church. By reason whereof they were of me receaued with al possible curtesie, hoping they would haue been profitable to me in my enterprise. But wile they began to execute their fiction, I then found they had vsurped a wroeg Title &c. They agreed not among themselves, nor continued long in their owne doctrine, but as they learned euerie day, so they stil added something thereto. The *Iacobin* would follow a doctrine by himself, vndertaking to defend and publish the Confession of *Augustin*, and without dissimulation to impugn the Doctrine of *Caluin*, whereby the contention among them grew so great, that no other remedie could be had, but by sending away one of the Ministers of *Geneua*. But *Villegaignon* himself discerning through their mutual disagreements, and inordinate accomplished (35) lusts not to be named, the whole action of conuerting that Countrey to be frustrated, receiued thereupon sufficient motiue to abandon their Religion.

To the same effect it is reported by *D. Philip Nicolai*, (36) that the French men, hauing for their Captaigne *Nicolas Villegaignon*, being happily arrived in *Brasile*, through fatal mis-fortune and dissension, lost their Regiments and Castle built therein, being cast out by the Spaniards: As in like sort afterwards, when with a new Armie they came to *Florida*, *Iohn Rebauius* being their Captaigne &c. The English also, For-bither being Captaigne, opened the Northern side of the new world, but they returned home &c. And of the bad successe of this *Sir Martin Embasher* & other English in the Conuersion of the remote Northern Nations, *M. Macklure* (37) writeth thus: The events do shew, that either Gods cause hath not been chiefly preferred by them, or els God hath not permitted so abundant grace, as the light of his Word and knowledge of him to be yet revealed to those Infidels before the appointed time.

And whereas some Protestants in *Germanie* did insinuate with the Church of *Greece*, writing to the Patriarch in this humble manner with title of Direction;

(31) Ibid.  
p. 438.

(34) Epist.  
before his  
booke, insin-  
led, Les  
Propositions  
Contreueues  
&c. written  
after his  
Returne  
from Gallia  
Amarica.

(35) See  
*Launay*, En  
la Replique  
Chrestienne.  
l. 2. c. 16.  
f. 251. And  
*Villegaignon*  
aduers. Art.  
*Richeri* l. 1.  
c. 90.

(36) *Cōmū.  
de Regno  
Christi* l. 1.  
p. 395.  
(37) *Voyages  
& Dijcon-  
ues* &c.  
p. 680.

(38) *Act.  
Theol. Wi-  
zenh. & Pa-  
triar. de  
Constantin.*  
&c. p. 2.

Direction: (38) *To the most Holie and Oecumenical Patriarch, the Lord Hieremie Archbishop of Constantinople of New Rome, a pious Lord: And renewing againe* (39) the same Direction, in steed of Pious Lord, they adde, our most Reverend Lord: (40) Concluding with, farewel most Holy Lord &c. and vouchsafing vs pardon, and receiuing vs fauorably into thy Fatherlie care &c. with much more insinuating submission and desire of Communion with him: Al this yet notwithstanding, after much conference, writing, and labour in vanie spent, the Patriarch reiected them as most vnworthie (41) saying: We were determined to be altogether silent to those your (demands) neither to giue you anie answer, who so plainly alter according to your wil both the Scriptures, and interpretations of holie Doctours, seing we haue Paul thus exhorting vs: *Eschew an Heretical man, after one or two admonitions &c. we are fully assured by your writings, that you can neuer agree with vs, or rather with the truth &c.* And therefore, (42) we desire you hereafter not to be troublesome vnto vs &c. for the Diuines, which were the Lights of the Church, you diuersly handle; in words you honour them, and extol them, but in deeds you reiect them &c. wherefore soasmuch as concerneth you, you haue freed vs from cares. So litle successe had our Germane Protestants, and so disgracefully were they repulged euen by the Schismatical Grecians. But such is the knowne want of al successe in this behalfe in the Protestat Church, that, Beza (43) specially disclaymeth from labouring the conuersion of remote Nations, leaning that (expressly) to the Iesuits.

Wherefore hauing thus fully discovered the manifest and confessed want in the Protestant Church, in fulfilling the foresayd predictions from the Scriptures, of the true Church of Christ, her conuerring of Heathen Kings and Countries to the true Faith: It resteth now to proue, that the foresayd Prophecies haue been fully performed in the Catholick Roman Church, and consequently that the sayd Church is the Church of Christ described in the Scriptures.

And to begin with the Conuersion of the most famous Emperour or King that euer was, *Constantin the Great*, who liued about Anno Domini 311. First, it is confessed by our Protestant Aduersaries, that *Constantin* was the first King that euer professed the Christian Faith; so *M. Bunney* (44) tearmeth him, *Constantin the first Emperour that publickly allowed of Christian Profession.* And *M. Brightman* (45) auoucheth that *Constantin* was (he) who first of the Roman Emperours vndertook the open Patronage of the truth; and that, a Male-child was not borne before *Constantin*. *Bibliander* (46) teacheth that, *Constantin* first of the Roman Emperours embraced Christian Religion with true Faith. And the like is taught by *Simlerus* (47) and others.

Secondly it is most agreeably reported by al Historiographers, that this our first Christian Emperour was Baptised by Pope *Siluester* then Bishop of Rome.

And thirdly, it is before (48) proued at large, that the Religion deliuered to *Constantin* by Pope *Siluester*, and which they both beleueed, and publickly professed, was the present Roman Religion, now taught by Pope *Vrbane* the Eighth. So cleer it is, that the Roman Church fulfilled the former predictions of the Scriptures in the Conuersion of *K. Constantin*.

As for the other Christian Emperours succeeding *Constantin*, as *Constantius*,

H hhh

Constans,

(39) Ibid.

P. 144.

(40) Ib p.4

(41) Ibid.

P. 350.

(42) Ibid.

P. 370.

(43) In Sa-

ranua his

Def. Tract.

De diuersis

grad. ministr.

p. 309.

(44) Survey

of the Popes

Supremacy.

p. 121.

(45) Apoc.

p. 123.

(46) fidelis

Relatio. p. 22

(47) De filio

Dei in Pref.

(48) See

before l. 1.

c. 5.



*Confessors, Constantine, Iulian, Iovinian, Valentinian, Gratian, Valentinian the Second, Theodosius &c.* they were so certainly converted, or rather borne & brought vp in the Roman Church, that they are greatly disliked and condemned by

(49) Bright-  
mainer Apoc.  
p. 344. 477.  
Fulker Re-  
snyder &c.  
p. 2.

(50) Cent. 8  
col. 20.

(51) Cent. 9.  
col. 15.

(52) Cent. 9.  
col. 18.

(53) Cent. 10  
col. 18. 19.

(54) Cent. 11  
col. 27.

(55) Cent. 12  
p. 16. 94.

(56) Ep. hist.  
p. 16.

(57) Ibid.  
p. 16.

(58) p. 16.

(59) p. 16. 16

(60) p. 36

(61) p. 37.

(62) p. 72.

(63) p. 77.

(64) p. 11. 9

(65) p. 86.

(66) p. 104

(67) p. 99.

(68) p. 111.

(69) p. 141.

(70) p. 377.

(71) p. 341.

(72) Apoc.  
p. 200.

(73) Cent. 8.  
Ep. Dedic.

(74) In  
D-uveron.  
in pref. fol. 3.

(75) Enar-  
rationes seu  
Poëllie.  
fol. 27 r.

But to descend to the manifold Conversions of Kings and Countries made by the Roman Church in these last 1000. yeares: It is confessed and reported by the *Centurie-writers*, that our Catholick Roman Church converted *Germanie*, (50) *the Vandals*, (51) *the Bulgarians*, (52) *Sclauonians*, *Polonians*, (53) *the Danes and Moravians*, and (53)  *sundrie Kings and Kingdomes*, and a great (54) part of *Hungarie*, as also the *Norwegians*. (55) *Oflander* likewise mentioneth our converting of the *Danes*, (56) *Moravians*, (57) *Polonians*, (58) *Sclauonians*, (59) *the Bulgares*, (60) *the Huanes*, (61) *the Normans*, (62) *the Bohemians*, (63) *the Suecians*, (64) *the Norwegians*, (65) *Limonians and Saxons*, the *Vagarians*, (66) *the Rugij* (67) & *Thuscans*, them of (68) *Scandia & Maiorica*, (69) of *Tunes in Africa*, (70) and of sundrie other Nations. (71) *M. Brightman* (72) likewise reporteth that, famous Conversions are read of at this time of the *Polonians*, *Saxons*, *Danes*, *Suecians*, *Norwegians* &c. And though those Conversions were done by the paines of *Superstitious men* (the *Papists*) yet was it the *Seale of God*, and profitable to his elect. Now all these Countries being summed vp together, may well be thought to make a full accomplishment of the foresayd prophecies in their sayd Conversions by our Roman Church from Heathnish Infidelitie to the Faith of Christ.

But I wil yet further descend to particulars, and first begin with *Germanie*, wherein Protestantie with *Luther* first appeared: It was so certainly converted at first from Infidelitie to Christian Religion by the Roman Church, that the *Centurie-writers*, (73) writing therof, do affirme, that *Antichrist* hath his notable Postes or Runners &c. Such a Poste was that *Boniface*, called the *Apostle of the Germans*, who with great study, art, and power applied himself to this on'y, that he might reduce all *Germanie* to the Power of the Pope of Rome; but although he is reported to have abolished in some places Heathnish Idolatrie, yet he sowed not Christian Religion pure and incorrupt, for he overthrew and cast downe that hinge of all pietie of free Iustification by only Faith in Christ &c. wherefore he often mentioneth the blemishes of *Antichrist*, that is, the corruptions of the articles of Faith &c. with such insolencie was that false *Apostle* puffed vp. So cleer it is that *Germanie* was converted by *S. Boniface* from Idolatrie to the Roman Faith: Yes Protestant Religion was so vnknewen to the Christian Germans before the Apostacie of *Luther*, that *Luther* (74) himself saith: I am of opinion that the (Protestant) Gospel was neuer revealed to *Germanie* before this Age. As also, (75) I am ignorant, whether *Germanie* ever heard the Word of God; indeed we have heard the Word of the Pope, which no man can deny. So plainly in *Germany* had our Roman Faith her being and precedence before all Protestantie.

But now to come to the late Conversion of the remotest *Indians*; it was so certainly performed by *Friars*, *Iesuits*, and other knowne Members of the Roman Church, that *D. Philip Nicolai* writing a special book of this verie argument, and therein professing to set downe the accomplishment of the sacred Prophecies in this behalf, is enforced, in proofe of the same, wholly

to

to insist upon such Conversions from Paganisme, as have been performed by our Catholick Church: Amōgst which (speaking of the Indians, he iustly) (76) Cōmrs. de Regno Christi. l. 1. p. 315. confesseth, that, Spaine hath shew'd itself careful and painfull, that the remotest Nations, the people of the East, West, and South, should be Baptised, and the name of Christ made knowne to those Barbarians: According to the diuersitie of Countreies (to which the Portugesses and the Castilians do sayle) they diuulge in diuers languages the ten Commandments, the Lords Prayer, the Creed of the Apostles, in Mauritania, in the Atlantick coast, in Guineæ, in the Kingdomes of the Nigrites, Armutium, Gaa, Narsinga, Aurea, Cherfonesus, China, Taprobena, the Ilandes of Molocca, America, Mexico, Peru, Brasile &c. whereby those Countreies abinring Paganisme, and reiecting the Superstitions of Mahomet, are conuerted to Christ; wherefore now Christ is preached to Kingdomes far distant from our world, and heretofore unknowne, so that there are gayned to the Kingdome of Christ a great part of Africa, to wit, Manicongrū, Guineæ, manie Kingdomes of the Nigrites, almost reaching to the mountaines of Luna, as also Zofala, Deanamataxā, Quiola and Meluida, then in the remote Orient, the Persian Gulfe, and manie Kingdomes of the Indians, Cheul, Dabal, Bauda. And what should I recite more? The religion of Christ is dispersed euen to the Kings of Narsinga, Honorus, Batocalla, Orisa, Delus, Cavanorus, Calocbus, Cochinn, and the Seylane Ilandes, and beyond Gauges, through the Kingdomes of Bengalla, Pegna, Scanus, to the great Citie of Malacca, and the Iland Sumatris, then to the lesse and greater Iana, and the Ilandes Iaponia, Banda, Molucca, Bornem, also through Chin, Lequios, America, new Spaine, Florida, the Kingdome of Peru, Brasile, Cambals, and the Ilands adioyning &c.

Yea so grounded and hopeful of continuance are the Conversions of these so manie forenamed Countreies, as that in sundrie of them, not only Churches, but also Monasteries, Colledges, and other Religious houses are richly built and founded: In somuch that the foresayd Protestant Doctour (77) Philip Nicolas confesseth most truly, that the Spaniards have founded manie Colledges in sundrie places, the greatest whereof the Iesuits possesse in the Citie of Goa, a Citie abounding with men of sundrie Countreies: In which Colledge it is reported aboue 600. children of most different Nations, to be diligently instructed in pietie and learning, as the Brachmans, Persians, Arabians, Aethiopiens, Castes, Canarians, those of Guzarotes, Decamios, Malanars, Beagolans, Canareos, Pegnos, Patanes, Ebingales, Lauonfes, Malaios, Marancabos, Macazaios, Maluchos, Simos, Mauros, Simos, and sundrie others of that kind. But besides this Colledge of Goa, manie others are also numbred, as the Colledge Cochinnense, Bozaimense, Salsetanum, Malacakense, and Bungeuse of the Iaponies. Besides these there are thirteene Residences of the Iesuits, Cherama, of S. Thomas Damanensis, Tarmensis, Bandomensis, Calana, Traxancors, Comorinensis, Manarinenfis, Sinenfis, Aethiopia, Ambrinenfis, and of the Holie Trinitie: to which may be added those of Iaponia, as Meacensis, Emurenfis, and certaine others.

Much more might I recite, of the seuerall Conversions made by our Roman Church, in the East (78) & West (79) Indies, as also in Africa; (80) but I will forbear, it being also (besides the Premises) most fully confessed by the Protestants Lybus, (81) that the only Iesuits within the space of a few years &c. not content with the Coastes of Europe, have filled Asia, Africa, and America with their Idols, that is, with the Catholick Roman Faith and Religion.

Only

(76) Cōmrs. de Regno Christi. l. 1. p. 315.

(77) Ibid. l. 1. p. 12.

(78) Maff. Hist. Ind. l. 16.

Hackluite Principal

Nauagatio in the 2. part of the vol. p. 88.

(79) Acoff. de Natura noui Orbis.

(80) Harwels Reports of the Kingdom of Congo. And his Epistle there to the Reader.

(81) Respons. altera ad alterum Graeseri Apo'logiam. p. 351.

Only I wil now further adde to the greatest honour and confirmation of our Catholick Church, that the foresayd Conversions of so manie Heathen Countries, so happily wrought by her, haue been often accompanied with vndoubted and confessed Miracles; For so our foresayd D. Philip Nicolai (82) acknowledgeth and writeth that, *The Iesuits & Popish Priests by publishing the Articles of Christian Faith, of the ten Commandments, and of the Lords Prayer, as also by divulging the texts of the Sundayes Gospells & Epistles, and by Administration of Baptisme, like vnto the Bileamites, do build the Church of Christ, and in the name of God amongst the Indians & Americans do happily expel the Idols & Diuels of the Gentils, & do work great wonders. And in the same place he likewise affirmeth that, Though the Iesuits & Papists be Idolaters, yet through the name of Christ they can prophecy, cast out Diuels, & work great Miracles amongst the Indians & Americans.*

(81) *Rerum in Oriente Gestarum Commentarius* fol. 8.9. And whereas it is most credibly testified, (83) that the Iesuit S. Franciscus Xauerus going to the East Indies for the Conversion of those Pagans to the Catholick Faith, in testimonie and prooffe of the same Faith by him then preached, cured miraculously the dumbe, the lame, the deafe, & with his word healed the sick, & raysed sundrie dead persons to life: And after his death, the graue being opened, to the end his naked bones might be carryed from thence to Goa, (84) they found his Bodie not only vnconsumed, but also yelding forth fragrant smels; from whence they carryed it to Goa, & placed it there in the Church of S. Paul, where yet to this day (saith the Author) it remaineth free from corruption. This Historie for matter of fact is so certaine, that D.

(84) *Ibid.* fol. 14. Whitaker (85) in his answer thereto doth not rest in denyal of the thing, but only sayth: Let not Bellarmine think, that I do altogether contemne these Miracles. I answer it may be, that in the Popish Kingdome (or Church) there haue been such Miracles & now are: (86) And, The Diuel might preserue the Bodie of Xauerus for a time vncorrupted, & smelling sweetly. So not denying these Miracles wrought by a Iesuite in the Conuersion of the Heathen to the Roman Faith, but most blasphemously and damnably referring the same to the Diuels work: whereas as yet to the contrarie M. Hachluite, a Protestant Preacher, doubted not to

(85) *De Eccl.* P. 353. afford most commendable mention of that \* *Holie man (Xauerus) his particular virtues, & wonderful works in that Region.*

(86) *Ibid.* P. 354. As concerning Africa; It is likewise acknowledged and reported by M. Harwel, (87) that in the Kingdome of Congo, a region therof, was conuerted to the Christian Faith, and that by great and vndoubted Miracles shewed in the presence of a whole Armie. Now the Persons by whom the sayd Conuersion and Miracles were wrought, were so certainly Catholick Roman Priests, that the same M. Harwel (88) confesseth, that this Conuersion of Congo was accomplished (by Massing Priests) & after the Romish manner: And that action (saith he) which tendeth to the glorie of God, shal it be concealed & not committed to Memorie, because it was performed by Popish Priests & Popish meanes? God forbid. (89) yea M. Pory in his Geographical Historie of Affrick, acknowledgeth and mentioneth the sayd Miracles; (90) And much commendeth M. Hartwel for publishing his foresayd Treatise.

(\*) *Principal Navigations the 2. parte of the 2. vol.* P. 83.

(87) *Report of the Kingdome of Congo &c.* l. 2. c. 2. 3.

(88) *Ibid.* Ep. to the Reader.

(89) P. 410.

(90) *Ibid.* P. 413.

I do forbear here to speak of the Conversions of our owne Countrey by Eleutherius, or Gregorie, both Popes of Rome, sending holie and learned men from

from them for the effecting thereof, the same being largely recorded by several English Writers both Catholick & Protestant, & having myself before spoken sufficiently of the latter, aswel concerning the Persons of them that converted vs, as also of the Faith and Religion to which we were by them converted: Only I wil adde that *S. Austin* sent hither by *S. Gregorie* did confessedly work manie and vndoubted Miracles for the Conuersion of our Countrey; for so *S. Bede* & our Protestant Chroniclers witness that, *S. Austin* (91) to proue his opinion good, wrought a Miracle in restoring sight to one that was blind, wherat the Britains, being then present, were so moued, that They confessed they perceiued, it was the true way of Iustice which *Austin* preached. wherof also saith *D. Godwine*, (92) *Austin* wrought a Miracle by healing a blind man for Confirmation of his Doctrine, as you may read in *Bede his Hist.* l. 2. c. 2. Yea it is likewise recorded, (93) that *S. Austin* perswaded *K. Erbert* to his Religion by diuers Miracles shewed: which were as then also so publickly knowne, that it was, (94) written in the Epiraph vpon his Tomb, that he was strengthened by God with the working of Miracles: And *S. Gregorie* himself not only taketh (95) notice thereof, but also by his (96) Letters dated Anno 602. did specially write to *S. Austin* touching the Miracles shewed by him, advising him not to glory therein; but rather to consider, that God gaue him the gift, for the good of those to whom he was sent: And withal, (as *D. Godwine* (97) testifieth) exhorted him to diligence in his calling, & to take heed, least the Miracles which God wrought by him for the Conuersion of this people, should make him proud. (98) yea I doubt not (saith *D. Godwine*) but God afforded manie Miracles to the first Infancie of our Church. In like sort *S. Bede*, (99) *M. Fox*, and *M. Hallshead* do al of them mention the Miraculous Conuersion of *Edwin K.* of the Northumbers, which hapned some 26. yeares after *Augustin's* foresayd coming into England; *M. Fox* not doubting to place the same in his (100) Catalogue of true Miracles. So cleer, and for such confessed, it is, that *S. Austin* the Monk converted England to our Roman Faith by manie Miracles.

These so manie Conuersions of Heathen Countries, & so confirmed by vndoubted Miracles, being confessedly performed only by the Roman Church, & none at al by the Protestant: It wil not suffice to answer (as some (101) Protest. do) that, The Jesuits in the first Conuersion of the Indians & Oriental Islanders, shewed themselves to be Lutherans: for who knoweth not that al Jesuits without exceptiō haue euer holden Lutherans to be Hereticks most damnable, & so their Faith & Religion to be altogether vnauaylable to the Conuersion of the Heathen, or working of Miracles? Or who is ignorant, that Numbers of Jesuits haue freely shed their blood for not communicating in matters of Religion with Lutherans & Calvinists: And therefore in steed of further answer, I hold it only worthie of contempt, laughter, & scorne.

A Discouerie or brief Examination of sundrie sleights & Evasions used by Protestants Writers in Excuse of the manifest confessed want of their Churches fulfilling the foresaid Scriptures concerning the continuance, vniuersalitie, & visibilitie of Christs true Church.

## CHAPTER VI.

Having thus far laboured in full discouerie of the perfect agreement of our Roman Church with the sacred Scriptures, & of the opposite contrarietie

1. iii. of



of our Protestant Congregation with the same ; I wil now only examine the extreamest & most desperate shifts & euasions, which the learnedst Protestants are enforced to make, in colour and pretence of their Churches not fulfilling, or agreeing with the forsayd Scriptures.

(1) *Sadel. de Rebus grauij. Cimer. p 783 Fulk in A 19. c. 12. f. 69.* As first, whereas the former Scriptures did manifestly teach, that the Church of the new Testament must euer continue euen from Christs time vntil the end of the world, Protestants being vrged by vs to shew the like continuance of their Church, (1) they answer, that in al Ages it did continue with Pastours and Doctours in it, for the administration of the Word and Sacraments, but yet (through Persecution) vnknowne & inuisible to the world; euen as those (2) 7000 faithful, though vnknowne to *Elias*, when he thought (3) *himself alone*, were yet neuertheles at the same time reserued and remayning.

(2) 3. Reg. 19. 18.  
(3) 3. Reg. 19. 10.  
(4) See before l. 4. c. 3.  
(5) See before l. 4. c. 3.  
(6) *Heb. 8. 6* But the falshood & insufficiencie of this answer, is sundrie wayes apparēt. For first, it is directly against the sacred Scriptures (4) plentifully produced before in proof of the Churches Euer-uisibilitie. Secondly, it is contradicted by most of the learnedst Protestants, who formerly from the sayd Scriptures do proue & maintayne the Euer-uisibilitie of Christs Church. Thirdly, the arguments drawne from the Iewish Synagogue are impertinent to those manie greater predictions & promises made to the Church of Christ, whose (6) *Testament is established in better promises*, & therefore though the Church had been inuisible in *Elias* his time, yet this inferreth not the like of the Church of Christ at these times. Fourthly, Neither doth this example of *Elias* extend to the vniuersal Church before Christ, but only, admitting the most, to the particular Nation of the *Iewes*, besides whom were extant manie other faithful, as appeareth by the sundrie examples of *Melchisedech*, *Iob* &c. And afterwards of *Cornelius* (7) *the Eunuch* &c. yet the Protestant (8) *Wigandus* sheweth by very manie examples of Scripture, that the Iewish Synagogue before Christs time, was dispersed in sundrie other Nations, besides that of the *Iewes* : Now amongst these the Church might in *Elias* time be visible, though it had been then inuisible among the *Iewes*. Fifthly, though those 7000. of that one special time were vnknowne as then to *Elias*, yet this proueth not (which is the poynt only pertinent to be proued) that therefore they should be as then vnknowne also to al others of the same time: And much lesse therefore can this particular example proue, that al the Faithful, not of one special time only, but also of so manie seueral hundred yeares, (as are heer (9) before confessed for the Prot. Churches. inuisibilitie should al of them, during al those Ages, continue so generally last & vnknowne (not to one *Elias* only,) but to the whole world, as that there should remayne no memorie or notice of the needful preaching & administration of Sacraments, to haue been performed so much, as by one of them, in anie one Nation of the earth for anie one moment of al those times. Sixtly, this objection of *Elias* maketh fully for vs, & against our Aduersaries; for it is euidēt, that *Elias* flying (10) the face of *Iezabel* wife to *Achab*, who sought his life, lay therupon secret in a *Cave vpon Mount Horeb*, at the time of his complayning that he was left alone; the which cōplaynt he made in regard only of that Countrey of *Israel*, which was the kingdome of *Achab* (wherin he then a strāger lay secret) as appeareth most plainly. as wel in that God himself accordingly answered his sayd complaint with like respect to that only Countrey, saying: *I haue left to me in Israel*

(7) See *Aff. 10. 1. 8. 27. 11. 18. & 13. 14. 43. 47. & 14. 1. & 18. 4. 8. 9.*  
(8) *Syniacz- ms ex veteri Test. col. 12 j 2 1233.*

(9) See before l. 3. c. 1.

(10) 3. Reg. 19. 1. & 3. 2.

Israel 7000. &c. Of one hundred wherof *Elias* himself had then special (11) notice giuen him before by *Obedias*, to whom therefore the Church was the, euen in that verie Countrey, knowne & visible; which only poynt quite dissolueth al the supposed force of this so often re-enforced obiection. Besides in those verie times, the Church flourished in the next adioyning Kingdome of *Iuda*, and was there as then to *Elias* both knowne & visible, vnder two good Kings, *Asa* and *Iosaphat*, who raigned euen in the time (12) of *Achab*: At what time the number of the Faithful was there so exceeding great, that the Souldjars only were numbred to (13) manie hundred thousand: And thus is this very obiection answered by *M. Henoch* (14) *Clapham* saying, our ignorant Reformists say, the Church was inuisible in the time of *Elias*, but, The Holy Ghost recordeth *Elias* to haue spoken this against *Israel*, not against *Iuda*; for as he knew that good *Iosaphat* at that time raigned in *Iuda*, so he wel knew, that there was not only the Church visible, but also mightily reformed. yea (15) *Melancthon* expoundeth those verie words obiected, I haue left to me 7000 &c. of the visible Church. And wheras (16) *Whigust* writeth that, Sometimes the Church of God is where there is no good Pastour, as in the time of *Elias*, (17) *M. Caribwright* answereth, This is untrue; for there were an hundred Prophets then kept of one man alone. 1. Reg. 18. 13. So manie wayes is it euident that the Church in the time of *Elias* his complaint, was visible not only in *Iuda*, but also in *Israel*.

Now wheras our Aduersaries do make for the reason of their Churches inuisibilitie, *Persecution*: This poore euasion implyeth in termes; for what maketh the Church more knowne & famous then *Persecution*? Or who can be persecuted but men knowne & seen to others? Doth not *M. Iewel* (\*) hereupon affirme that, The Church is placed vpon a mount, her persecutions can not be hid? Doth not *M. Caribwright* (18) confesse, that the Church vnder *Persecution*, is visible and sensible; for els (sayth he) how could it be persecuted? As also, what a Conclusion is this: the Churches were few in number, because they were vnder the Crosse? &c. *Tuler* passeth both Scriptures and Stories Ecclesiastical, haue you forgotten what is sayd in the first of *Exodus*, that the more the children of *Israel* were persecuted, the more they increased? But in cleer demonstration hereof, is it not further euident, that though the Primitive Church, during the first 300. yeares after Christ, endured (19) incomparably the most vniuersal & violent persecutions that euer were, yet, the same notwithstanding, euen *Protestant* writers (20) do at this day take certaine & particular notice of the Catholick Bishops and Pastours by name in euerie one of those Ages, of their administration of the Word and Sacraments, and their open impugning of Heresies?

But besides al this, al sides must acknowledge of the Church vnder *Persecution*, that either she doth make Profession of her Faith, as also openly refrayne the external communion of al Idolatrie, false doctrine and Sacraments; or els that she doth not professe and refrayne as before sayd: If the latter, then (as is heretofore proued) she is not the true Church; for as *D. Field* (22) further saith: Seing the Church is the multitude of them that shal be saved, & no man can be saved vnles he make Confession vnto Saluation (for saith he in the harr & concealed, doth not suffice): it cannot be, but they that are of the true Church, must by the Profession of the truth make themselves knowne in such sort, that by their profession and practise they may be discerned from other men; If then the first, then is she thereby made most knowne & visible; for besides her foresayd Profession consisting in administration of the

Word

11. 3. Reg.  
18. 13.(12) 3. Reg.  
22. 41.(13) 2. Par.  
14. 8. 9. &17. 14. 15.  
16. 17. 18. 19(14) Soue-  
raigne Re-  
medy &c. p.

17. 18.

(15) In Cor-  
pore Doctri-  
ne. p. 330.331 And in  
Morgenst. v-  
ne Tract. de

Ecl. p. 4.

(16) Disf. of  
the Answ.

p. 445.

(17) Last  
part of the2 Reply.  
p. 63.(\*) Reply.  
p. 506. AndDef. of the  
Apolog. p.31. 34.  
(18) InWhygnist.  
Def. p. 174.And see D.  
Babington  
vps Exodus.

p. 10.

(19) Fox  
Act. Mon.p. 34. &c.  
The Centu-  
ristes Cent. 1.col. 24. &c.  
& Cent. 2.col. 10. &c.  
& Cent. 3.col. 10. &c.  
(20) Cent. 1.2. 3.  
throughout  
Pantaleon.in Chronogr.  
Functus in  
Chr. of sand.

cene 1. 2. 3.

Dreßerus in

Mullen. 5. p.

11. 12.

Fulk de

Succesione

Ecol. p. 146.

(22) Of the

Church

l. 3. p. 19.

(13) Jesuit

part. 2. rat. 3

p. 241.

(24) Willes

Synop. p.

612. 613. 614

Art. Mon.

p. 1283.

1150. 1151.

Melancthon in

Consil. Theol.

p. 628. Pes.

Mars. ib. p.

614. 635.

Bucer. 16. p.

612. 613

614. Calvin

ib. p. 615.

And Calvin

Tract. Th.

p. 584. The

Dewiness of

Germany in

Sleydanz

Comments.

Engl. f. 87.

(25) Of the

Church.

l. 1. p. 19.

Word & Sacraments, & impugning of errors, which being done, though neuer so priuaty, is impossible to be in so manie seuerall Countries kept secret for anie smaller time, much lesse for so manie Ages together: wherof D. Hamfrey (23) saith most truly: *Whilst Ministers teach, others learne; they administer Sacraments, these communicate, al call vpon God, & professe their Faith: Who seeth not these things, is blinder then a Mole*; I say besides this, her only open refrayning or Recusancie (whereto she is euen by the iudgement of Protestants (24) no lesse in dutie bound) lyeth euermore most open & easie to be discerned; yea by how much the persecution is more grieuous, so much the lesse can this Recusancie be kept secret or vnspied, as appeareth most plainly in the example only of our owne times & Nations; for if during but these last 20. yeares, we of this one Nation in cōparison but few, could not so escape the search of Protestāt Magistrats, but that by our only Recusancie we were dayly discerned, presented, indited, cōuicted, fundrie wayes persecuted, & some Martyred: Could then a Protestāt pretend to be disperfed throughout so manie Nations of the world, escape for so manie hundred yeares together, that Inquisition of the Roman Church, which Protestants asseme to haue been vniuersal, and far more grieuous?

Wherefore to end this inexplicable & contradictorie poynt, of the Protestāt Churches Being or continuance, but yet vnknowne & inuisible for many hundred yeares together, & that through the greatest persecutions therof by the Pope of Rome; I wil only demand with D. Field, (25) *How (possibly) there should be a Church in the world (the perpetuall wherof, al most constantly defend) and none found (seene or knowne) to professe the Souering truth of God?* Or as M. Jewel (26) saith of Heresie, so, in his words, wil I say of his Church, *It must needs be a very strange Church, that had neither beginning, nor ending, nor defender, nor reprob, nor mouth to utter it, nor eare to heare it, nor pen to write it, nor time to last in, nor place to rest in*; of which strāge kind of Church, was our pretended Protestāt Church for manie hundred yeares together, no knowne beginning being assigned of her Inuisibilitie, no man defending or reproving her, during the sayd latencie, no Pastour of hers preaching, or sheep hearing her doctrine, no pen writing her Monumēts, or her pretended pressures & sufferings, no one houre knowne wherein she had being, or corner, or cottage in the world, wherein she resided.

Wherefore the absurditie and insufficiencie of this former answer being in so manie respects so easly discovered, other Protestants disclayming from this, do auouch, that their Church according to the Scriptures hath euer continued, and that visible and knowne in al former Ages; but now sithence, through the late violence of the Pope and his Clergie, al testimonie, Monumēt, & Record therof is vterly suppressed and made away.

But the idle vanitie of this naked conceipt is manie wayes appearing; for first, this is but a mere Imagination, destitute of al testimonie or prooffe in confirmation therof. Secondly, al prooffe & experience is directly to the contrarie, seing the very books of Hulse and Wicliffe are yet extant to our aduersaries, as also the Epistle of *Ysaiah* in defence of Priests marriage, & the pretended books of *Charlemaine* against Images, & *Bartram* concerning the Eucharist, & the like: And yet in none of these is the least mention afforded of anie Protestāt Congregation though neuer so slender, to haue been formerly residing in anie caue or corner of the earth, though neuer so straight; And yet these are the ancientest

Records

Records wherein they can insist, either in defence of themselves, or impugning of vs.

Thirdly, our General and Prouincial Councils holden in most several Nations, did euer recite and condemne al new arising Sects & Heresies contrarie to the Roman Faith, and yet in none of these is there the least mention or Record to be found of the Church of Protestants.

Fourthly, our Catholick Writers, in euerie Age, haue plentifully recited, and at large cōfuted al appearing doctrines contrarie to the Roman Church, & yet as for anie Protestā Religion knowne before *Luther*, they are wholly si. ē.

Fiftly, from hence do sundrie Protestant Writers take notice, and in their owne Writings (27) make mention of the daily opiniōs, not passed ouer in silence, or wholly suppressed from the view of Posteritie, but directly to the contrarie most expressly mentioned, recorded, and condemned in euerie Age, by the Church of Rome: Of which opinions, certaine also (which maketh this point most euident) were oftentimes euen some one or other special Doctrine, now sicence taught by Protestants, and heretofore seuerally professed by some one or other particular condemned person of those times. And yet was neuer Protestant hitherto euerable to nominate or assigne a Protestant Church before the dayes of *Luther*, truly agreeing in matters of Faith and Religion with our now reformed Church of England.

Sixtly, this confessed general suppression of the Protestant Church, and al her Records for so manie hundred yeares, doth euidently conuince the sayd Church, not to be the Church of Christ, but some Heretical Conuenticle; for the Scriptures testify of the true Church, that her (28) *Sunne should not be set, nor her Moone hid*; that she (29) *should not be giuen ouer to another people, but should stand for euer*, as an (30) *eternal glorie and ioy, from generation to generation.*

Lastly, euerie vprising Sect, though neuer so grosse, may as easily, and with as much probability, pretend for itself, the continuance & visibilitie of their Church for al former Ages, only adding (with our Protestants) the Imaginarie suppression and ruine of al testimonies, proofes, and Records of the same, through the power and malice of the Church of Rome, then which nothing more dangerous to affirme, or more absurd to maintayne.

The falshood of the two former Answers being thus easily displayed, and seene to be most palpable and sensible, euen to the meanest iudgements, a third remayneth, in matter and substance of no greater force then the former, but through affected obscuritie of words, more difficult and perplexed to an ignorant Hearer: As namely, that during al those confessed manie Ages, wherein no knowledge is had of the Protestant Church, her Pastours, or administration of Word, or anie one Sacrament, (31) *The (Protestant) Church was in the Papacie, and the Papacie was in the Church, and yet the Papacie was not the Church.* An answer not much vnlike to that Censure giuen vpon D. Playford his strange diuiding the Text of his *Sermon*, to wit, that it was as *A Pye, A Pudding: A Pudding and a Pye: A Pye pudding: And a Pudding Pye*: Being indeed no other but a mere Tergiuersation, and idle Battologie of distracted, perplexed, and obstinate men, not willing to yeeld or acknowledge the truth, and yet not able to deny the certaintie therof: Much agreeable to that instabilitie and doubtfulness, which (32) *Caluin* in the same matter expresseth in

(27) *The Cens. Pant. in Chron. Osiad. Epis. Eccl. Hist. Illiricus Catalogus Testam. &c. Whitak. cont. Dur.*  
p. 276. 469.

(28) *Esa.* 60. 20.  
(29) *Dan.* 2. 44.  
(30) *Esa.* 60. 15. 16.

(31) *Whitak. de Ecclesia* p. 165.  
*Perkins in his Reformation Cathol.* p. 128. 329.  
*Osiad. Cens.* 16. part. 1st. p. 1072.  
*Cal. l. epist.* ep. 104. p. 222. *Rhegius lib. Apolog.* p. 95. *Beza in p. Theol.* ep. 1. p. 15.



(31) *Instit. c. de file. p. 148.* other words, professing : Neither simply to grant, nor plainly to deny our Catholick Church, to be the Church of God. And yet such Confidence is placed in this extre-  
*And his like perplexed* mest Refuge, that in M. Parkins (32) his opinion, it wil serue to stop the mouths of  
*Sayings, see* Papists, who demand of vs, where our Church was fourscore yeares before Luther. For, sayth he, hereby They are answered, that our Church hath been since the dayes of the  
*Inst. l. 4. c. 2. sec. 11. 12.* Apostles, and that in the verie midst of the Papacie. But to omit, that hereby is  
*(32) Reform Cath. p. 329.* plainly granted and supposed, that Papacie, or the Roman Religion hath euer  
*Whitak. de* been since the dayes of the Apostles, I wil now lay open this last receptacle wher-  
into our Enemies do so confidently retire.

*Eccles. p. 165.* And first, when they say their Church was in the Papacie since the  
*Boza in Ep. Theol. ep. 1. p. 15. Calu. lib. Epist. ep. 104. p. 222.* Apostles dayes ; they either meane, that their Church continued in Popish Countries amongst the Papists without a external Communion with them in Church or Sacraments, euen as Catholicks doe at this day in England, Scotland, Holland, Turkie &c. Or els, that their Church was in the Papacie, because she did Communicate with the Papists Church in a external offices, Seruice, and Sacraments thereof, not being in anie external respect to be discerned from the Papists, only reseruing in their inmost thoughts and secret Consciences, the Faith of Protestants.

If they intend the first, then had it been more congruously sayd, that their Church was without the Papacie, or neer to the Papacie, or among the Papists, or in Popish Countries, but at no hand in the Papacie, that implying the verie Faith and Religion of the Papists, no more then a Catholick can endure to heare that the Roman Church or Religion, is in the Protestancie, Puritanisme, Turcisme or the like. Besides if the Protestant Church had been thus stil in Popish Countries with external Recusancie of al Popish Seruice & Sacraments, then we vrge againe, as before, for some one testimonie, prooffe, or but shadow therof from anie one Writer, Record, or Monument of al those former Ages; but herein they are most silent through their knowne confessed want of al such helpes. And therefore they betake themselves to the second meaning of their Church being in the Papacie, that is, not being only in Popish Countries, but in a external Communion and Profession either of Seruice, Sacraments, or other matters of Faith and Religion, being and

*(33) Reform Cath. p. 328.* shewing itself only Papistical. Agreeably hereunto M. Parkins expounded him-  
*(34) Ib. p. 329.* self saying : (33) The true Church hath been in the Roman Church, as Corne in the  
*(35) Epist. Eccl. Ep. Dedic. Cent. 6. p. 290. Cent. 7. 331.* heape of Chaffe : And not seuered each from other in outward profession, (34)  
but mixed together for external societie, like Chaffe and corne in one heape : In which  
*(36) Ep. Dedic. Cent. 8. p. 2.* sense Ofsander ( so great an Enemy of our Catholick Church, that by no  
means (35) he wil acknowledge it for a true Church ) yet affirmeth, that,  
*(37) Cent. 16. part. ult. p. 1076.* (36) In those darkned times, the true Church was vnder the Papacie : And that so, that  
though (37) some godlie men ( inwardly ) disliked the Popish errors, and Idolatrous  
*(38) Ibid. 1072.* Sacrifices, yet they durst not alwayes openly professe the same : (38) Neither durst  
they freely professe their owne opinions, except they would be burned, or at least ba-  
nished : Yea these so godlie men, sayth he, (39) though they gaue not their mind to  
these Popish Idolatries, yet they did not altogether neglect the external rites, and with  
a common custome, as with a violent Stream, they were carried away to do the  
same things with the Papists : Many, through feare of the Popish Tyrannie, not da-  
ring to professe that they disliked the Popish worships, whose infirmities God tolerated  
and

*pardon'd.* And so, sayth he, they communicated with the Popish Church, in (40) *Ministerie of the Gospell* (or the Word) in the Bible, in Baptisme, in the Lords supper, in taking Orders &c. such (saith he) as those times did afford &c. And so thereby were most evidently no other then plaine Papists in al external Profession. And according to this, D. White also confesseth, that these godlie men did not (41) *alwayes abandon the Communion of the Roman Church* &c. the Tyrannie of Rome suppressed them so, that they could not manifest abroad to the world their dislike &c. but by force and violence were constrain'd to deuoure their owne Sorrow in the societie of their Aduersaries. This external societie of Protestants with Papists in matters of Religion is further granted by the Protestant Molitor, (42) who writing hereof sayth: We affirme the Church in former Ages to haue layne hid in the midst of the Papistrie, as in Caves, neither durst it, through the abominable Tyrannie of the Sonne of Perdition, come forth to light: Euen as yet to this day many faithfull are in the midst of the Romish Babylon, who lye hid there as in a Prison, and for feare of danger dare not publicly professe the name of Christianitie. So that the verie true and last resolu'd sense of the Protestant Churches being in the Papacie euer since the dayes of the Apostles, importeth no more, but that in the secretest corners of their hearts, they beleued Protestancie, and in al external Communion, societie, and conuersation they liued and dyed Roman Papists.

But if men had long studied for an answer most foolish and wicked, what more apt then this? For first, no instance or prooffe doe they or can they produce, whereby to proue these external Papists, to haue been indeed internal Protestants, this being only a fiction or Imagination of their owne, deuoyd of al testimonie, Record, or probabilitie whatsoever. Secondly, supposing it to be true, doth it import, or conclude anie lesse, but that the sayd Imagined Church of Protestants in this sort being in the Papacie, was a most dissembling and adulterous Church, publicly denying in word and deed that verie Faith and Religion, which inwardly it beleued only to be true, and committing and practising both in life and death manie foule supposed Superstitions and Idolatries with the Popish Church, which they firmly beleued to be most wicked and damnable? And is it possible that an hypocritical Church is the Church of Christ? Or that Godlie men would for feare of anie persecution, not only deny Christ before men, but withal commit Adulterie with the pretended whore of Babylon, in partaking with her in al her superstitions, Idolatries, and abominations? what more forcible can be desired, or vrged against the sayd imagined Church, that she was not the Church of Christ, then her owne confession of grosse and palpable dissimulation in the weightiest matters of Faith and Religion? Doth not Christ himself auouch & say, (43) *who-soeuer shal deny me before men, him wil I also deny before my father in heauen?* And his Apostle teacheth (44) that, *with the hart a man beleeueth vnto Iustice, and with the mouth confesseth to Saluation*: And how possibly could the (45) *Gates of Hel* more strongly preuayle against the Church of Christ, then by making her to commit Idolatrie and Superstition, and that for manie hundred yeares together? Whereas in steed of these, (46) *glorious things*

(39) *Cens. 8. Ep. Ded. p. 3.*  
(40) *Cens. 16 p. 1073.*  
& *Cens. 8. Ep. Ded. p. 2.*  
(41) *Way to the Church, p. 371.*

(42) *Disquisitiones de Eccl. Es. c. p. 114.*

(43) *Matt. 10. 33.*  
(44) *Rom. 10. 10.*  
(45) *Matt. 16. 18.*  
(46) *Psal. 86. 3.*

- (47) *Esa.* 60. 11. *things are foretold of the Church of Christ, as chat, (47) her Gates should be continually open; her (48) Pastors neuer silent, her (49) Kingdome not giuen over to another people, but should stand for euer, as (50) an eternal glorie and ioy from generation to generation.* So that the censure which by this last answer is imposed vpon the Protestant Church, and that by her owne Children, is, that in steed of Christs Church, she is a dissembling Church, a Church denying Christ and his Religion, a Church for temporal respects committing manie Idolatries, and Superstitions, and so by most true consequence no Church at al.



THE




THE FIFT BOOK,  
WHERIN IS SHEVVED,  
THAT PROTESTANTS IN THE  
Decision of Controuerfies betveen them and  
Catholicks, do abfolutely difclaime from An-  
tiquitie, reiecting the Ancient Fathers  
and Councils for Papiftical, and  
the Sacred Scriptures  
for erroneous.

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THAT PROTESTANTS DISCLAIME  
*from al Antiquitie ſince the Apoſtles ; and further  
reieſt and condemne as Papiftical the Ancient  
Fathers and General Councils.*

CHAPTER I.

 O foule is the ſtayne of Noueltie in anie profeſſion of Reli-  
gion, as that ſome Proteſtants haue aduentured to charge  
our Roman Church with the deformitie and crime therof;  
Mr. Hal therupon auouching, that (1) *Poperie is but a new faſhion* <sup>(1) Peace of Rome p. 24.</sup>  
and D. (2) *White vnder taking to proue it contrarie to the primitive* <sup>(2) Way to the true Church. p. 341.</sup>  
Church. But as nothing can be more grateful to a Chriſtian Reader, then a  
cleere and ſincere trial of this point, to wit, whether the ancient Fathers  
of the primitive Church were the true Progenitours and Fathers of  
Catholicks or Proteſtants; ſo among manie meanes and arguments, al of  
them able moſt cleerly to determine the ſame, I wil only make choice for  
this time of the free grants, acknowledgements, and confeſſions of Pro-  
teſtants themſelues: And this chiefly concerning their owne baſtardie,  
degenerating, and diſclaiming from thoſe ſo ancient, ſo noble, ſo worthe  
Peeres of thoſe pureſt times.

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And first concerning the Argument drawne from *Antiquitie* in general, it is acknowledged to be a *Popish* Argument, and for such to be avoyded and taken heede of: so do some careful Ministers prescribe to the King's Maiestie himself, saying: Let (3) not your Maiestie be now deceived by the *Popish* Argument of supposed *Antiquitie*, as *Iosue* was with the old and mouldie bread of the *Gibeonites* &c. And now followeth the reason of this so necessarie preuention, And the rather, O *Christian King*, take heed, because *Antichrist* began to work euen in the *Apostles* dayes: Yea, sayth *D. Wsller*, *Papistris* (4) &c. began to work in *S. Paul's* dayes. So that *Papistris* being as old as *S. Peter* and *S. Paule*, it behooueth Protestants in al good policie to reiect and vtterly abandon *Antiquitie* as a *Popish* argument, and as the old and mouldie bread which the poore *Papists* feed on. The like prouident and most necessarie preuention for Protestants vsed the *Maddeburgians* (5) before to *Q. Elizabeth*, to whom pretending to bring *Antiquitie* for her Maiestie to looke vpon, yet at the first premonish, that few *Doctours* in ancient times did write *Luculenter et cum iudicio*, perspicuously and with iudgement: And withal complayne, that very manie are as it were so bewitched with the holie title of *Antiquitie*, that without al attention and true iudgement they do giue willingly consent to neuer so foule errors, if they be set downe by *Antiquitie*; so fearful are these deepest *Diuers* and *Searchers* into *Antiquitie* to be tryed therby.

Iust cause had then *D. Humfrey* to reprove *Mr. Iewel* for his so bold appealing to the first 600. yeares, saying: *Iewel* (6) provoked to al that *Antiquitie*, *Iewell*, p. but he was ouer liberal, and yeelded more then reason, and was ouer iniurious to himself &c. and in a manner spoiled himself and his (*Protestant Church*) &c. It is sufficient for a *Christian* to say, So saith the Lord &c. What haue we to do with *Fathers*, with flesh or blood? or what belongeth it to vs (*Protestants*) what the false Synodes of *Bishops* shal ordame? Here our *Doctour* wisely controuleth *Mr. Iewel* for his so rash appealing to the primitiue Church, as seeing plainly that his new *Protestant familie* would be vtterly spoiled and vndone therby. And the like dislike sheweth *Iacobus Acontius* against some *Protestants* alleading the *Fathers* in their owne behalf saying: (7) Some are come to that, that they wil fil al their wrtings with the authoritie of *Fathers*, which I would to God they had performed with as prosperous sucresse, as they hopefully attempted it &c. I do verily think that this custome is most dangerous, and altogether to be eschewed. So that in this *Doctours* iudgement, it is no wisdome but imminent danger for *Protestants* to meddle with the *Fathers*.

Now if any desire to know the true cause of this danger hanging ouer *Protestants* by appealing thus to *Fathers*, it is confessed to be no other, but because the layd *Fathers* were *Papists*. We are sure (saith *Mr. (8) Midleton*) that the mysterie of iniquitie did work in *Paul's* time; and fel not a sleep so soone as *Paule* was dead, waking againe 600. yeares after, when this mysterie was disclosed &c. and therefore no maruaile, though perusing *Councels*, *Fathers*, and *Stories* from the *Apostles* forward, we find the print of the *Popes* feet. O how firme and during are the *Pope's* steps, or our *Roman faith*, which at this day are presented vnto vs by *Councels*, *Fathers*, and *Stories* from the *Apostles* times; al of them recording to vs their Posteritie the *Popish Faith* to be the Faith of their times! What reason then haue *Protestants* to appeal to such ancient *Papists*?

In like for argueth Mr. Carthwright saying: That (9) the argument of the (9) Reply  
*authoritie of men which haue interpreted the Scriptures, is the best reason in Controversies* p. 1. p. 18.  
 of Diuinitie, was neuer heard of but by Papists, whose strongest towers are in the  
 testimonies of the Doctours &c. There is nothing more Papistical then this Assertion. So  
 that if Protestants commit themselues to the trial by Fathers, they yeeld  
 themselues prisoners to the strongest Towers and Castles of the Papists their  
 Enemies, wherein what can they expect but ruine and confusion?

D. Whitaker affirmeth (10) *The Popish Religion to be a patched conuerlet of the* (10) *Cont.*  
*Fathers errors sowed together.* Wel then if our Religion was beleueed by Dnr. li. 6.  
 the Fathers, & from them deliuered to vs, I am perswaded that D. Whitaker p. 423.  
 admitting this, would place litle hope in appealing to Fathers for Con-  
 futation of *Popish Religion*. And though he falsely tearmeth our Religion  
 the *Fathers errors*, yet thereby he plainly granteth the Fathers to haue be-  
 leueed and taught the same Religion which we now professe, and Pro-  
 testants impugne.

Now the ancient Fathers being thus acknowledged for Papists, I do  
 not wonder that Protestants contemne their authoritie, and seeke their  
 disgrace with al contumelies possible. Why may not D. Luther affirme (11) (11) *To. 2.*  
*The Fathers of so many Ages to haue bene plainly blind, and most ignorant in the* *Wissemb.*  
*Scriptures; to haue erred al their life time; and that vnles they were amended before* *l. de Seruo*  
*their deaths (wherof neuer Protestant had yet the least intelligence) they were neyther* *Arb. p.*  
*Saints nor pertainyng to the Church, but no doubt (according to Luther) damned* *434. And*  
*Papists? Why might not he further auouch: That (12) in the writings of Hie-* *the same*  
*rome there is not a word of true faith in Christ and sound Religion? Textullian is very* *booke prin-*  
*superfluous. I haue houlden Origen long since accused. Of Chrysostome I make no account.* *ted in 8. p.*  
*Basil is of no worth, he is wholly a Monk, I weigh him not a haire. Cyprian is a weake* *72. 73. 176.*  
*Diuine &c. See how our old Papists are betrampled by a yong Protestant?* *337.*  
*(12) In Col-*

And yet no lesse resolute against them is (13) *Pomerane: Our Fathers* *libus c. de*  
*whether Saints or no I care not (ô zeale and reuerence Protestantical!) they* *Patrib.*  
*were blinded with the Spirit of Montanus by humane traditions, and the doctrines of* *Ecclesiæ.*  
*Diuels &c. they teach not purely of Iustification &c. neither are they careful to teach* *(13) In*  
*IESVS CHRIST according to his Gospel. Stil are the Fathers reiected as* *Ionam,*  
*men blinded with Papistical opinions. The Centurists endeauouring to dis-*  
*credit the whole multitude of Doctours and Fathers in euerie Age begin*  
*euene with the first Age next after the Apostles, saying, (14) Albeit this* *14) Cent. 2*  
*Age was neereft to the Apostles, yet the Doctrine of Christ and his Apostles began to* *c. 4. p. 55.*  
*be not a litle darkned therein, and many monstrous and incommodious opinions (to*  
*Protestants) are enerie where found to be spread by the Doctours therof. Perhaps some*  
*cause therof may be, for that the guift of the Holie Ghost in these Doctours did begin to*  
*decay for the ingratitude of the world towards the (Protestant) Truth. Now as for*  
*the Doctours of al Ages succeeding, they make a Principle, that I be (15) Cent. 3. c.*  
*further we go off from the Apostles Age, the more stubble shal we find to haue been added* *4. p. 17.*  
*to the puritie of Christian doctrine: So that al Doctours and Fathers since the very*  
*first Age of the Apostles are discarded by the Centurists for stubble and*  
*Papistical.*

But Luther wil not rest, vntil he hath brought these stubble-Doctours to  
 Hel for teaching Papistrie: (16) *Sathan (sayth he) hath hitherto deluded vs by*

(16) In signes and lying wonders &c. whilst contrarie to the Gospel, we haue admired Pigmages, Apparitions of Spirits, and cures at certaine Sepuchers, in so much that Saints also erred herein, as Augustin, Bernard, Hierome and many others &c. certainly damned (as Wiccliff sayd) vnles they repented. So that if Papists be damned for beleeuing the Catholick faith; they haue for their Companions Hierome, Augustin, Bernard, and many others most renowned Doctours of Christs Church, and Saints. From this true concept of the ancient Fathers being Roman Catholicks, Protestants further disclayme from their Interpretations and expositions of Scripture, refusing to stand to their iudgments

(17) Symphonia c. 1. Thes. 6. p. 56. for the true vnderstanding therof. Thus then they write: The Sacred Scriptures (saith Polanus) (17) is not to be interpreted by Fathers; neither is the interpretation of Scripture to be iudged by Fathers; the Fathers are not the rule of expounding the sacred Scripture &c. what is here sayd of euery Father alone, is to be vnderstood of all the Fathers ioyned together, as also of Councils, That is, though al Fathers and Councils conspire together in their Expositions of Scripture, agreeably to the Doctrine and beleeof of the Catholick Roman Church, yet Protestants wil not subscribe or admit the same, but wil valiantly maintayne

(18) The Puritans in their answer to D Downham. (19) In Bancrofts survey of Preiend. Discip. p. 312. 337 and see chap. 4. p. 64. (20) Pref. to his Answer Limbomaxix and see Jacob's Treasure p. 134. 81. 48. Bilsen's sermons Ps. 33. Answer to Broughon's Letter p. 17. (21) Discipline Magistrorum Gallie art. 4. (22) Puritans Answer to D. Downham's ser. p. 92. al such expositions, though most contrarie therto, as are last coyned at Geneva or Wittenberg, or newliet extracted by some Brother more illuminated. In like and most prouident manner argue our English Puritans against Doctour Downham obiecting against them, That none of the Fathers did euer vnderstand the Text (then in question) as Puritans do. (18) Doth not Mr. Doctour know (say they) that to argue negatively concerning the sense of Scriptures from the autoritie of Fathers, is the practise of Papists only, and taxed by learned Writers against them? &c. If that manner of disputing be good, we shal often loose more truth in taking the Interpretations &c. Cartwright tearmeth the seeking into the holy Fathers writings a (19) Raking of ditches, and the bringing in of their authorities the mourning and summoning of Hel. Parker assureth vs that, (20) If you alleadge the ancient Fathers against them, they wil tel you roundly, that their opinions are nothing els but the corrupt fancies of vaine Imaginations of men, toyish fables, fond, absurd, without sense and reason. And some stick not to call the Fathers of the Latin Church the plague of Diuinitie. Hence it is, that the French Protestants haue enacted it for a (21) law, that no place be giuen to the writings of the old Doctours, for the iudgement and determination of Doctrine. So cleerly is Protestantie at an end, if the Fathers Interpretation of Scriptures may stand for good.

But yet further they doubt not to affirme the argument or consequence vrged from the (22) received opinion in the Church of God, euen from the Apostles time vnto our Age, to be lyable to iust exception. So that though the Fathers of al Ages vp to the Apostles themselves do al of them ioynly agree with our Roman faith in their Expositions and deliuerie of the sense of Scripture, yet may one illuminated Protestant except, contemne, and reiect them al, as not hauing the Spirit nor interpreting according to the Analogue of the Protestant faith. But O most miserable and lamentable times! O infolencie most impious and incredible! What? the received opinion in the Church of God euen from the Apostles time vnto our Age, to be lyable to iust exception? The Fathers of al Ages during 1600. yeares of al Countries, though most distant

distant in place, and different in language, and other conditions of nature and government, al of them to conspire in one opinion of truth & doctrine, and yet al of them so fowly and so grossly to erre, as that a new-found Protestant is able to discover it? This, this may a Protestant often de-  
claime, but no man of iudgement can possibly beleue him.

Yea, our Protestants are so far out of loue and liking with the Fathers, as they painfully labour to make the world to think, that their Cōmentaries, books, and beleeif were directly contrarie to the Sacred Scriptures, and therefore to these they wil euer appeale from the writings of men. Captaine Luther (23) saith: *Against the sayings of Fathers, Men, Angels, and Devils*, 1 place not ancient consent, nor the multitude of men, but the Gospel being the Word of One Eternal Maiesie, which themselves are enforced to allow: Here I stand, here I sit, here I abide, here I glorie, here I triumph, here I insult ouer Papists, Thomists, Henricians, and al the Gates of Hel, much more ouer the sayings of men, though neuer so holy and deceauable custome. The word of God is aboue al; Diuine Maiesie maketh with me; so that I care not if a thousand Augustins, a thousand Tertullians, a thousand Henries or (Papistical) Churches should stand against me. God can not erre and deceiue; Austin, and Cyprian, as also al the Elect may, and haue erred. My Doctrines shal stand, the Pope shal fal. Here we haue a man of liuelie Faith; but yet heare him further: (24) No other doctrine is to be deliuered or heard in the Church, then the pure word of God, that is, the Sacred Scripture; let other Doctours and Auditours be accus-  
sed with their learning; but here wanteth Charitie.

Neither is Luther in this alone, for Zuinglius likewise declaymeth: (25) Presently thou beginnest to cry, Fathers, Fathers, the Fathers haue so deliuered: But I do not ask of thee, Fathers or Mothers, but I require the word of God. In like sort Peter Martyr: (26) As concerning the Fathers iudgement, because our Aduersaries (the Papists) are accustomed in this and other Controversies alwayes to prouoke to them, (therefore) declare, that to me it seemeth not the part of a Christian to prouoke to the iudgements of men, from the Scriptures of God. Yea (saith he) (27) As long as we rest in Councels or Fathers we shal alwayes be conuersant in the same errors. And the like is taught by Sumnerus saying: (28) Antiquitie, by which they affirme we are condemned, is of no force; for if they speak of a right beleueing Antiquitie, by which we vnderstand Christ and his Apostles, the matter itself cryeth, that it is for vs; but if they wil vnderstand the same of the authoritie of the Fathers, we do not take it, that the word of God is condemned by them.

Agreeably heerunto writeth D. Whitaker: (29) If you argue from the testimonies of men, be they neuer so learned and ancient, we yeeld no more to their words in cause of Religion, then we perceiue to be agreeable to Scripture: Neither think your self to haue proued any thing, though you bring against vs the whole swarme of Fathers, except that which they say, be iustified not by the voice of men, but by God himself. And againe: (30) We are not the Seruants of the Fathers, but the Sonnes; when they prescribe vs anie thing out of the Law and Diuine authoritie, we obey them as our parents; if they enioyne anie thing against the voice of the heauenlie truth, we haue learned not to hearken to them, but to God. You (Papists) as vassals and base seruants receiue whatsoever the Fathers say, without indgement or reason, being affrayd (as I think) either of the whip, or the halter, if euerie thing they speake be not Gospel with you. Again: (31) We repose no such confidence in the Fathers writings, that we take any certain proof of our

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(Protestant) p. 21.



(Protestant.) Religion from them, because we place al our Faith and Religion, not in humane but in Diuine authoritie. If therefore thou bring vs, what some one Father hath thought, or what the Fathers vniuersally altogether haue deliuered, the same except it be approued by testimonies of Scriptures, it auaileth nothing, it gaineth nothing, it conuinceth nothing; for the Fathers are such witnesses, as they also haue need of the Scriptures to be their witnesses. If deceiued by errorr they giue forth their testimonie disagreeing from Scriptures, albeit they may be pardoned ering for want of wisdom, we can not be pardoned (being green-witted Protestants) if, because they erred we also wil erre with them. Thus doth this Protestant Doctour defend his rejecting the ancient Fathers as writing contrarie to the Scriptures, and vpbraid vs Catholicks for our due estimation of the same: and so do Protestants stil labour in derogation of the Fathers, to oppose the Sacred Scriptures, and holie Fathers as contrarie one to another. But al in vaine; for who euer more duly reuerenced, or more carefully prelerued those heauenlie writings, then the ancient Bishops and Doctours of the Primitive Church? Who more truly translated them to their greatest paines, & for the good of al succeeding Ages, then those learnedst Fathers? Who in searching the deepest difficulties so frequent in them did more submit and captiuate their iudgements then these holy Fathers? Who euer more pressed Hereticks with the weight of God's word then those zealous Fathers? Who euer writ more large or more learned Commentaries and explanations therof, then the aged Fathers? And is it then possible, that the sayd Fathers should so directly contradict the Sacred Scriptures, as our Protestants pretend? But this so desperate & so vnworthie dealing against the Fathers, doth clearly conuince, that Fathers were no Protestants, but merely Papists, wherein we may glorie, as reuerencing their sanctitie, admiring their learning, and honouring their Antiquitie.

Neither is it true, as Protestants vse to suggest, that Catholicks distrust their cause, if it be committed to trial by Scripture, do therefore fly from it to Fathers and Doctours; for, as for al such poynts as are containd in Scripture, to Scripture we appeale; it is that we vrge; her literal sense and words hath made vs Papists. We therefore only recurre to Fathers, eyther for the better finding-out and vnderstanding the true meaning of sundrie difficult passages and texts of Scripture, or for the true discerning of feueral Ecclesiastical Traditions and doctrines taught and practised by the Church, and yet no where mentioned in the Writen Word. And as this is not most impiouly to oppose Fathers to Scriptures, or to fly from Scriptures to Fathers: So is it in these respects the most assured meanes to giue vs satisfaction. For as none euer left more liuelie Monuments of rarest wit & profoundest knowledge, or more shining testimonies of greatest puritie and sanctitie in life, or more astonishing wonders and miracles in confirmation of their Faith and doctrine, then these ancient Fathers; so were there none euer furnished with so good means eithers of knowing the Apostles, or the Apostles preaching, as the Apostles first heires, and next successours, the sweetest fruits of their labours, our holie Fathers.

But to prosecute yet further this so lunatick proceeding of Protestants against these grauest Sages of Christ's Catholick Church, what more indigne

indigne or iniurious can be vitered, then that these so great Doctours, al of them vnited members of one Catholick Church, should be at deadlie warres and dissention amongst themselves in important articles of Faith & Religion? Yea that one and the same Doctour should contradict himself, & that in matters fundamental & of greatest consequence? And yet Calvin blusheth not to say: (32) Those holie men were ignorant of manie things; they often fight amongst themselves, and sometimes with themselves. Beza likewise speaking of the ancient Fathers in Theodosius his time sayth: (32) I confesse as then there were most learned Bishops; but this also I affirme &c. that scarce anie of them can be named, who dissenteth not both from himself and others in manie things, and those of greatest moment. A thing incredible in such learned Bishops, if Calvin and Beza were not the Broachers, who seldome tel truth. (34) Melancthon also thus writeth of the Fathers: Seing they sometimes speak contrarie things, they must pardon vs, if we reprehend certaim things in them. And (35) Though the Fathers were wise, and learned, and saw many things (sayth Peter Martyr) yet they were men, and could erre: And that chiefly is to be obserued, that the Fathers do not always agree amongst themselves, and sometimes one dissenteth from himself. Those Fathers (saith (36) D. Beard) that lived in the next two hundred yeares (after the first) speak of this mater (of Inuocation of Saints) very variously and doubtfully, as if it were a Doctrin which they knew not what to say to, and were not fully resolu'd in. Thirdly, of those Fathers which he alleadgeth, though in some places they seeme to allow that custome which was then brought into the Church, yet in other places they disallow the same, yea and they are disapproued also of others that lived in the same Age. Thus true Athanasius condemneth Inuocation of Saints &c. & false Athanasius alloweth it &c. Basil approueth it, but Nazianzene doubteth of it; and Epiphanius &c. utterly condemneth it. Chrysostome in some places seemeth to allow of it, in others he speaketh against it, and so doth Augustine and the rest.

The like contradiction D. Whitaker instanceth in S. Basil saying. (37) Basil fighteth with himself. And (38) I oppose (saith Lubbertus) Basil against Basil. And (39) Damascene is contrarie to himself. Yea (40) I oppose Chrysostome against Chrysostome; of whom also (saith Whitaker) (41) he is at variance with himself. And, (42) Let vs not attend what Cyprian sayd, but let vs examin him by his owne law. Yea of S. Augustin Whitaker blusheth not to say: (43) Although in this he may be thought to fauour Traditions, yet in other places he defendeth earnestly the perfection of the Scriptures. Of whom also sayth D. Beard. (44) Augustin, whom they challenge for the greatest Patrone of this fire, yet defineth nothing determinately of it, but speaketh doubtingly and problematically; and if he affirme it in some one place, he leaueth it in suspence in others, and utterly denyeth it in a third. D. Morton acknowledged, that Protestants (45) haue particularly and by name obserued, that Iustinus, Irenaeus, Clemens, Tertullian, Origen, Cyprian, and others; albeit manie times they pleaded for the free wil of the corrupt nature of man, yet were they sometime reduced vnto the more Orthodoxal hold, writing therof more commodiously; belike as denying Free-wil. But this being only a Protestant or lying obseruation, I must inferre, that as this so base proceeding against the Fathers, doth euidently demonstrate and discover the vnableness of Protestants, in alleadging the Fathers further against vs, then they are pretended to be against themselves, which al of iudgement wil confesse to be nothing; So doth it also

no lesse cleerly conuince, that Protestants in their owne consciences do find and know the Fathers directly to condemne their opinions, and to patronize Papistrise; for otherwise they would neuer endeavour so fowly to blemish them by vrging contradiction with themselves, which the meanest Writer though in triuial matters doth euer scorne, as too cleer an argument of grosse obliuion, or worse inconstancie.

Now from this concept of the Fathers ignorance and contradiction to themselves, Protestants doubt not to preferre their owne moderne writers for iudgement, knowledge, and learning before the greatest & ancientest Doctours of the Primitiue Church. So Luther in his Protestant humilitie thus speaketh of himself: (46) Since the Apostles times, no Doctour or writer hath so excellently and cleerly confirmed, instructed, and comforted the consciences of the secular States, as I haue done by the singular grace of God. This certainly I know, that neither Austin, nor Ambrose, who are yet in this matter the best, are equal to me herein: (47) The Gospell is so copiously preached by vs, that truly in the Apostles time it was not so cleare. And seeing (48) Gods word is alone al, the Diuine Maiesie maker for me; So that I passe not if 1000. Austins 1000. Cyprians, 1000. King Harries Churches stood against me. Wherefore (49) Cast you off what armour the ancient Orthodoxal Fathers shal afford, or the schooles of Diuines, the authoritie of Councels & Bishops, the consent of so many Ages & of al Christian People, we receiue nothing but Scriptures. but yet so, that the infallible authoritie of interpreting is only in vs; what we expound that the Holy-Ghost thinketh, what others though great, though manie bring, it cometh from the spirit of Sathan, and a mind distracted. Yea the Pope (50) knoweth (saith Luther) that by the singular gift and bountie of God, I am more learned in the Scriptures then himself and al his Asses.

But if Luther himself doth so fully mouthe his owne prayes and deserts, we may presume his disciples and followers are not sparing in the like. And so indeed writeth Alberus (51) I doubt not, but that if Austin were now liuing, he would not be ashamed to professe himself Martin Luther's Scholler. But Musculus lasheth far further; for (52) since the Apostles times (saith he) there liued not in the world a greater then Luther. And it may be said, that God powred al his gifts vpon this only man: and that there is as great difference betwixt the ancient Doctours and Luther, as betwixt the light of the Sunne, and of the Moone. Neither is it to be doubted, but that the ancient Fathers, euen those that are chief and best among them, as Hilarie and Austin, if they had liued and taught in the same time with Luther, would without blushing haue carried the lanterne before him as his Schollers or Ministers. And another professeth that: (53) He preferreth one leaf in Luther before the writings of al Fathers. So that if we belecue either Luther or his Schollers, not only Austin, and Hilarie, and Ambrose, but euen al the Fathers since the Apostles times, must giue place to Luther, in regard of his profoundest knowledge and learning.

But not only Luther himself thus far excelleth the ancient Fathers, but in his opinion, the onlie (54) Apologie of Philip Melancthon doth far excel al the Doctours of the Church, and exceed euen Austin himself. Beza in like sort affirmeth (55) Calvin to haue far exceeded al the ancient and later writers, in interpreting of the Scriptures, with varietie of words and allegation of reasons. Yea, saith he: (56) I haue

46) Lib. ad  
Ducem  
Georgium.  
And see  
Colloq. lat. c.  
de Conso-  
latione.  
47) Tom. 7.  
Serm. de  
Euerione  
Hierusalem  
f. 271.  
48) Tom. 2.  
lib. Cont.  
Reg. Anglie  
f. 344.  
49) Lib. de  
Sacro Arb.  
and sea  
Gnogleus  
his Symbo-  
laria. p.  
151.  
50) L. ad  
uerus Pa-  
pium come  
a Satana  
fundatum.  
f. 1.  
51) Contra  
Carolusadi-  
anos. l. 7.  
52) Pref.  
in Libellum  
Ger. de  
Diaboli  
Tyramide.  
53) In  
Hofim.  
Hist. Sacra.  
part. ala.  
f. 346.  
54) In Col.  
mensa. c.  
de Patribus  
Ecel.  
55) Pref. in  
nouum  
Testament.  
dicat. Prin-  
cipi Con-  
dient.  
56) Epist.  
Theol. ep. 1.  
25.

Been accustomed to say, and not without cause (as I take it) that whilst I compare those verie times next the Apostles with our times, they had then more conscience & lesse knowledge: And on the other side we haue now more knowledge and lesse conscience: This is my opinion &c. Agreeably herevnto saith D. Whitegust in his (57) Brief Defence Comparison between the Protestants Bishops of our time, and the Bishops of Primitive Church: The doctrine taught and professed by our Bishops at this day, is much more perfect and sound, then it commonly was in anie Age after the Apostles times (58) De Sa- Surely you are not able to reckon in anie Age since the Apostles time anie company of Bishops, that taught and held so perfect and sound doctrine in al poynts, as the Bishops of England do at this time. Yea in the truth of doctrine our Bishops be not only comparable with the old Bishops, but in many degrees to be preferred before them. In like sort saith Zanchius (59) Christ hath now given to vs more excellent Interpreters, then euer beretofore since the Apostles. Yea, saith M. Iacob, (60) this is the profit that comes by ordinarie flaming with the Fathers &c. if in this case we were to looke after anie man, surely we haue more cause to regard our late faithful teachers, rather then those of old, who being equal with the best of them in anie of the excellent graces of God's Spirit &c. By which we may see the smal account made by Protestants of ancient Doctours, not blushing thus to equal, yea much to preferre their owne latest Writers before al the Fathers since the Apostles times.

But what should I vrge thus much their dislike, disclaiming, and disgracing of ancient Fathers, when they spare not to reiect and contemne the authoritie of al Councils, though neuer so general, neuer so ancient?

And first doth not Luther affirme in general: (61) That the way is made to vs (Protestants) of weakning the authoritie of Councils, and of freely contradicting their decrees, and of iudging their Acts, and of confessing confidently whatsoeuer seemeth true (to Protestants) whether it be approued or reprobud by anie Council? Doth not Beza affirme that, (62) euen in the best times, the ambition, ignorance, and lewdnes of Bishops was such, that the verie blind may easily percaue, how that Satan was president in their assemblies or Councils? Doth not D. Humfrey disclaime from the Councils celebrated in the first 600. years, saying: (63) What concerneth it vs, what the false Synods of Bishops (as then) shal ordaine? And doth not M. Cartwright reiect as erroneous euen the first Nycene Council, saying: (64) We haue good cause to hould for suspect, whatsoeuer either in government or doctrine those times left vnto vs, not confirmed by substantiall proofs out of the Word &c. This appeareth in the first Council of Nycene, where the most errours decreed vpon &c. besides the vngodlie custome, which may appeare to haue occupied almost al the Churches, touching the forbidding of the second Marriage of Ministers before that Council? And againe: (65) In the same Council appeareth, that to those chosen to the Ministerie unmarried, it was not lawfull to take anie wife afterwards &c. Papinutius sheweth, that not only this was before that Council, but was an ancient Tradition in the Church, in which both himself and the whole Council rested &c. If the ancient Tradition of the Church (saith Cartwright) cannot authorize this, neither can ancient custome authorize the other, to wit, of Metropolitans. Luther stileth the Canons of the sayd Council of Nycene (66) hay, straw, wood, stubble; and demandeth, whether the the Holie Ghost hath nothing els to do in Councils (but) to bind and burden his Ministers with impossible, dangerous, and vnnecessarie lawes: So absurd was the Council of Nycene in Luther's iudgement; affirming further, That more light



is brought to a Christian by that Catechisme which children do learne, then by all the  
 67) Lib. de Councils. Calum calleth the Fathers of the sayd Council of Nyece, (67) Phana-  
 vera Eccl. ticos, that is, men Phanatical, or deluded by the Diuel; and withal giueth  
 reformat. leaue to euerie priuate man to examin the decrees of Councils, by the  
 upuscul. p. 486. And Scriptures, saying: (68) Let no names or authorities of Councils, Pastours, Bishops,  
 1st l. 4. c. hinder vs, but that we may examin al Spirits of al men by the rule of the Word of God.  
 9. 1. 10. And againe: (69) I deny that Interpretation of Scripture to be alwayes true and  
 68) Inf. l. certain, which is receaued by the consent of a Councel. But I cannot heer but  
 4. c. 9. §. 8. obserue the strange giddines of this primeft protestant Calum, who di-  
 9. 11. rectly contrarie to his former Assertions, writeth thus: (70) Those ancient  
 69) lb. 3. 14. Synods, as Nyece, Constantinople, the first of Ephesus, of Chalcedon, and the like,  
 70) Inf. l. which were assembled for the consuting of errors, we do willingly embrace and reue-  
 4. c. 9. §. 8. rence as Sacred, for as much as concerneth doctrines of Faith; For they containe nothing  
 but the pure and natine Interpretation of Scripture, which the holie Fathers with  
 Spiritual wisdom applied to the vanquishing of the Enemies of Religion which then  
 appeared. But to leaue him thus fighting with himself, and to come to the  
 Ministers of the Church of Scotland, (71) Without iust examination we do not  
 receaue (say they) whatsoeuer is obruded vnto men, vnder the name of a General  
 of Coasef. p. Councel; for plaine it is, that as the men assembled were men, so haue some of them  
 19. And see the sayd manifestly erred, and that in matters of great weight and importance. So far then as the  
 Harmonie Councel proneth the determination and commandment, that it giueth by the plaine word  
 1st. l. p. 14. of God, so soone do we reuerence and embrace the same. Heerevnto also do accord  
 72) Articles our English Protestants teaching, that (72) General Councils &c. may erre,  
 of faith and sometimes haue erred even in things pertaining vnto God: Wherefore things or-  
 agreed upon dained by them as necessarie to saluation, haue neither strength nor authoritie, vnles it  
 in the Con- may be declared, that they be taken out of holie Scriptures. So vnwilling, or rather  
 uocations of A. 1562. & truly fearful are Protestants to appeale vnto General Councils for the  
 1604. arti. decision of Controuerfies.

But D. Luther proceedeth further, seriously expecting, & exacting, that al  
 73) Tom. 2. Councils shal be subiect to his Censure & determination. (73) The Reſtours  
 wittenberg. of Churches (saith he) & the Pastours of Christ's sheep haue indeed power to teach; but  
 f. 375. the sheep ought to iudge, whether they propose the voice of Christ or of strangers &c.  
 Wherefore let the Pope, Bishops, Councils &c. decree, appoynt, and ordaine what they  
 wil, we wil not hinder them, but we who are the sheep of Christ, and heare his voice,  
 wil haue it in our power to iudge whether they propose things true, and agreeable to the  
 voice of our Pastour, or no; and they are to yeald, subscribe, and obey our Censure and  
 Sentence. Now if Councils be subiect to the Censure of Luther, or anie  
 other such rotten sheep, then lesse is the authoritie of Councils then of  
 Luther himself, then the which nothing can be spoken more absurd or ri-  
 diculous.

In like sort saith Peter Martyr in general: (74) As long as we rest in Councils  
 & Fathers, we shal be euer conuexant in the same errors. Yea (saith M. Caribwrigb)  
 (75) If this be a sufficient proof to say: such a Council decreed, such a Doctour sayd so;  
 74) De voiti there is almost nothing so true, but I can impugne; nothing so false, but I can make true;  
 p. 46. And wel assured I am, that by their meanes the principal grounds of our (Protestant)  
 75) In Faith may be shakken. But to conclude, (76) D Whitaker, D. Fulk, D. Willer, and  
 whurg. most other Protestants teaching, that General Councils may erre in Faith  
 Tract. 2. &c  
 p. 91.  
 76) De Con-  
 cil. contr.  
 Bellar. 9. 6.  
 Fulk. Answ. to a Coun-  
 terf. Cath. p.  
 89. 90.  
 Will. Syno.  
 p. 91.

and manners, it is no wonder, though they reiect their authoritie: but yet it evidently conuinceth, that in matters of Faith and Religion Protestants dare not relye and submit themselves to the decrees and definitions, either of ancient or moderne General Councils.

So that though Ministers in their Pulpits ( where none wil gainsay them ) do flourish and flaunt forth the ancient Fathers prayses, approue their authoritie, applaud them as Protestants, and appeale to those primitive Doctours, as Maisters and Patrons of their errours, yet when they are pressed by Catholicks with cleereſt euidence of their particular writings, sayings, and practise, and with the answerable acknowledgements of the learned Protestants, then their tone is changed, bitterly exelaming, that *The argument drawne from Antiquitie, is a Popish argument: that To appeale to the Primitiue Church, is to miurie the Protestant Congregation: That for Protestants to sit their books with the authorities of Fathers, is dangerous and to be eschued: That in al Councils, Fathers, and Stories since the Apostles, the print of the Popes feet is to be found: That the Papists strongest towers are in the testimonies of the Doctours: That the Fathers were blind and ignorant in the Scriptures: That they were certainly damned for their Papistical opinions, vnles they repented: That their interpretations of Scripture were aduantagious to Papists, and preiudicial to Protestants: That their books and Commentaries were contrarie to Scriptures: Yea that the Fathers did contradict one another, and often one and the same himself: That Luther and sundrie other Protestants are much to be preferred for learning before S. Austin, S. Ambrose, and al the other Fathers: That the Doctrine now taught by the Bishops of England is much more sound then euer was taught by any Bishops since the Apostles, and therefore that our Bishops are in manie degrees to be preferred before them; that euen in the best times Sathan was president in Councils: And lastly that al decrees of Popes, Bishops, and Councils are to yeeld, and obey the Censure of Luther. Dot not al this most strongly confirme, that in the verie harts and consciences of Protestants themselves, the ancient Fathers were Roman Catholicks, and most aduerse to Protestants? and that therefore and only therefore they are thus reiectet, contemned, disgraced, and wronged by them? euen by Luther, Caluin, Beza, Acontius, Pomeran, Zuinglius, Peter Martyr, Sommerus, Melancthon, Lubbertus, Polanus, Alberus, Musculus, Hospi-  
nian, Zanchius, Humfrey, Willet, Middleton, Cartwright, Whitegust, Iacob, Fulk, Beard, Morton, and Whitaker?*

Ccccc 2 That

THAT THE PROTESTANTS CHVRCH  
disclaimeth from the Fathers of the Primitiue Church, it is  
further proued by the Protestants condemning al the  
ancient Fathers in general, for beleeuing, teaching,  
and practising the seueral particular actions  
of our Catholick Roman Faith  
and Religion.

## CHAPTER II.

**H**AVING in the former Chapter so plentifully displayed  
our Protestants free confessions for the ancient Fathers  
Papistris, least some should yet object, that not al, but only  
some few of the Fathers were reprobable therein, or that  
not in al but only in some few points, and those of lesser  
moment they were so faulty: I wil now make manifest through al the  
principal points of our Catholick Religion at this day controuerted with  
Protestants, that either al the Fathers indefinitely, or sundrie of them at  
once are acknowledged and reproved by our Protestant Aduerlaries, as  
agreeing with vs Catholicks in the foresayd Articles.

And first concerning the holic Sacraments and Sacrifice, 1. as touching  
the efficacie or Grace truly giuen by Sacraments, *Zuinglius* saith: (1) Here  
as *Bap. f. 70* most of the Doctours by the name of water vnderstanding that material and external  
water of Baptisme, haue attributed more thereunto then was meet. Whereupon it came  
to passe, that after they ascribed the cleansing of the Soule to the element of water. *Luther*  
saith in general: (2) I hold the Fathers pardonable, who through temptation or ne-  
cessitie slyly denied sinne to remaine after Baptisme. *Musculus* reprooueth the Fathers  
in general, for that, (3) They attribute greater efficacie to our Sacraments then to  
the Sacraments of the old Testament, affirming ours to be more effectual signes of Grace;  
not only signifying the same as the others did, but also conferring and giuing Grace and  
Saluation. And *Vrbanus Reginus* confesseth that, (4) the Scripture and authoritie  
of the ancient Church constrain him to beleue, that litle children dying vnbaptised are  
damned. In which respect (5) *Caluin* acknowledgeth that, Manie Ages since,  
almost from the verie beginning of the Church, it was vsual, that in danger of death  
as *15. 20.* Lay people might Baptize, if the Minister were not present. So cleer it is, that the  
ancient Fathers did generally teach, that the Sacraments of Christ did  
truly giue grace, as Catholicks beleue, and not only signifie the same, as  
Protestants pretend.

Secondly, as concerning the Sacrament of Penance or Confession; the  
Centurists, (6) speaking of the general vse therof in the ancient times of  
as *Centur. 3.* *Tertullian* and *Cyprian* report that, They gaue absolution from sinnes thus: If any  
as *6. col. 127.* did penance, they first confessed their sinne; for so *Tertullian* greatly vrgeth Confession  
in his

in his book of Penance: And that private Confession was usual, in which they confessed their finnes and wicked thoughts, it appeareth by some places of Cyprian &c. And that Satisfaction (or Penance) according to the quantitie of the fault was accustomed to be enioyned, it appeareth in his fift sermon de Lapsis. So usual was Auricular Confession and Penance in those ancient times; which Penance also was sometimes by Pardons or Indulgences in part remitted. For thus writeth D. Field: (7) The ancient Bishops were wont to cut off great parts of enioyned Penance, which remission was called an Indulgence. And whereas D. Field Church. 1. would euade this our so strong argument for Pardons and Indulgences, by affirming that the enioyned Penance thus remitted was not then imposed as in satisfaction of God's Iustice, it is so evidently against the Fathers doctrine and practise, that D. Whitaker himself confuteth it in these words: (8) The Fathers thought by their external discipline to pay the paines due for sinne, and to satisfy God's Iustice. And that not Cyprian only, but almost all the holy Fathers of that time were in that error, and depraved the Doctrine of Penance. Yea (saith Melancthon) (10) at the Councel of Nyce overcome with the consent of Multitude and of the time, approved the Canons of Penance. So that our Catholick Doctrine of Confession, Penance, and Pardons, is the general confessed Doctrine of the ancient Fathers.

7) Of the  
rat. s. p. 78.  
c. 17. p. 33.  
8) Cont. cap.  
rat. s. p. 78.  
9) lb. p. 78.  
10) Libelli  
aliquos &c.  
fol. 11.

Thirdly, as concerning the Real Presence in the Sacrament of the Eucharist, I have shewed (11) before, that S. Gregorie, Eusebius Emisenus, S. Ambrose, S. Cyril, S. Hilarie, S. Cyprian, S. Chrysostome, Tertullian, Origen, and S. Ignatius are all of them acknowledged and reproved by Protestants for our Catholick doctrine of Real Presence and Transubstantiation. Yea some Protestants confesse that, (12) Transubstantiation entred early into the Church; And that they (13) haue not yet hitherto been able to know, when this opinion of the Real & Bodilie being of Christ in the Sacrament did begin. But Bucer speaking of the Fathers in general professeth in this point, (14) to annoynd their sayings as being (saith he) seruiceable to Antichrist, and over-much varying from the scriptures. Whereby it is euident, that the ancient Fathers were wholly agreeable to our Roman Church in this weightiest Article of Real Presence.

11) lib. 1. c. 8.  
12) Adamus  
Francisci in  
Margar.  
Theol. p.  
236.  
13) Antony  
de Adamo  
in his Anoto-  
my of the  
Masse p.  
236.  
14) Scripta  
Eruitorum  
aliquot viro-  
rum de Cena  
Domini p.  
37.

4. Concerning Holie Orders D. Field auoucheth, (15) That there is no question, but that the Minor Orders of Subdeacons, Acolytes, Exorcists, Lectors, & Ostiaries, are verie ancient. In proof wherof he alleadgeth S. Cyprian and many other Fathers.

5. As touching Extreme-Vnction, D. Whitaker answering to the sundrie ancient Fathers obiected testimonies in behalfe therof confesseth, saying: (16) I confesse the superstitious vse of this vnction to haue continued longer in the Church then was meet.

6. Our sacrifice of the Masse was so generally beleueed and offered by the Fathers, that Calum himself affirmeth, that (17) The ancient Fathers forged a sacrifice in the Lord's supper without his commandment, and so adulterated the supper with adding of sacrifice. Chraffonius witnesseth that, (18) The Fathers thought the Eucharist to be a Sacrifice according to the Order of Melchisedech. And (19) I confesse (saith D. Fulk) that diuers of the old Fathers were of opinion, that the bread and wine which Melchisedech brought forth, was sacrificed by him, and that it was a figure of the Sacrament, which they improperly call a Sacrifice. Yea (saith Chraffonius: c.

15) Of the  
Church l. 5.  
p. 12 l. And  
se the like  
Cent. 3. c. 7.  
Col. 149. 150  
16) Contra  
Durum l. 8.  
p. 650.  
17) In Heb.  
7. p. 224.



# THE PROGENIE OF CATHOLICKS

And de vera  
Ecl. Refor.  
extant. in  
Tract.  
Thel. p. 389.  
18) De Opi-  
ficio Misse  
l. 1. p. 1858.  
101. 171.  
19) Against  
Hoskins &c  
p. 99. 100.  
20) De Opi-  
ficio Misse  
l. 1. p. 167.  
21) Confus.  
of the Pa-  
pists quat-  
rels p. 4.  
22) De Re-  
gno Christi.  
p. 121.  
23) Lib. de  
Antichr. p.  
21.  
24) 2. Reply  
part. 1. p.  
508.  
25) In Apoc.  
c. 12. p. 345.  
26) Exam.  
part. 1. p. 87.  
89. 90.  
27) Against  
Purg p. 362  
393. 397.  
Against  
Marist. p.  
170. 178.  
Against  
Bist mos. p.  
35. 36.  
28) De Sac.  
Script. p.  
678. 681.  
681. 685.  
690. 695.  
696. 670.  
668.  
29) Demost.  
th. Brown-  
nists be Do-  
matists p.  
38.  
30) Ag.  
Purgat. p.  
34.  
31) b. p. 165

(20) The sayings of the Fathers do not only impart impetration (or prayer) but a certain  
intrinsic force of appeasing (God's Justice) For which verie point of the  
Masse being a Propitiatorie sacrifice, he produceth the sayings of Origen, Atha-  
nassius, Chrysostome, Ambrose, Austin, Gregorie and others; al which were no  
lesse Massing Priests then the Roman Priests of these times.

7. That the ancient Fathers of Rome his successour therein, D. Field testifieth  
Church, and the Bishop of Rome his successour therein, D. Field testifieth  
saying: (21) Manie of the ancient Fathers &c. were deceaved to think something more  
of Peter's prerogative, and the Bishop of Rome's dignitie, then by the word of God  
was given to either of them. And Philippus Nicolai vndertaking to speake (22) of  
the beginning and encrease of the Pope's dignitie, auoucheth, that the desire of  
Primacie was the common infirmite of the Apostles, and of the first  
Bishops of Rome.

8. That the Pope is not Antichrist, D. Whitaker confesseth, that (23) the  
Fathers for the most part thought, that Antichrist should be but one man; but in that  
as in manie other things they erred, sayth he. And M. Cartwright affirmeth, that  
divers (24) of the ancient and chiefe of them imagined fondly of Antichrist, as of one  
singular person. And as for the time of Antichrist's continuance, M. Fox  
acknowledgeth, that (25) almost al the holie and learned Interpreters doe by  
a time, times, and half a time, vnderstand only three yeares and a half.

9. Vnwritten Traditions are so plainly taught and defended by the Fathers,  
as that Chemnitius reproueth for the same (26) Clemens Alexandrinus, Origen,  
Epiphanius, Ambrose, Hierome, Maximus, Theophilus, Basil &c. D. Fulk con-  
fesseth the same (27) of Tertullian, Cyprian, Chrysostome, Augustin, Hierome  
&c. And D. Whitaker reprehendeth for the same (28) Chrysostome, Epipha-  
nius, Tertullian, Cyprian, Augustin, Innocentius, Leo, Basil, Eusebius &c.

10. Purgatorie, Prayer, and Sacrifice for the Dead were so ordinarily and ge-  
nerally taught by the Fathers, as that D. Gifford confesseth, (29) that in the  
Churches Worship to pray for the soules of the dead, and to offer oblation for the dead,  
was general in the Church long before the dayes of Austin, as appeareth in Cyprian  
and Tertullian. D. Fulk acknowledgeth, that (30) Tertullian, Cyprian, Austin,  
Hierome and a great manie more doe wunnes, that Sacrifice for the Dead is the Tradition  
of the Apostles. And he further affirmeth, that (31) the error of Purgatorie was  
somewhat rifely budded in Austin's time; And, that it was the common error of  
his time.

11. Lymbus Patrum or Christ's descending into Hel, was so generally be-  
lieued by the Fathers, that M. Iacob witnesseth, that (32) Al the Fathers with  
one consent affirme, that Christ deliuered the soules of the Patriarchs and Prophets out  
of Hel at his coming thither, and so Spoiled Sathan of those that were in his present  
possession.

12. Inuocation of Saints was so vniuersally believed in the Primitive  
Church, that D. Whiteguist and D. Couel do both of them confesse, that  
(34) almost al the Bishops and learned writers of the Greek Church and Latin also for  
the most part were spotted with the doctrines &c. of Inuocation of Saints and such like.  
And D. Brightman reproueth for the same doctrine (35) S. Athanasius, S. Ba-  
sil, S. Chrysostome, S. Gregoire Nazianzen, S. Ambrose, S. Hierome, S. Austin &c.  
And (36) Chemnitius alledgeth S. Augustin inuocating S. Cyprian, wherein  
(sayth

(sayth he) be yealded to the times and custome. D. Beard speaking of the Fathers <sup>33</sup>) In opinion heerin sayth: (37) First, the Fathers, if they did allow of this Invocation, yet it was in their private Devotions, not (sayth he, though vnruly) in the publick Liturgie of the Church &c. vntil Gregorie the First's time &c. Secondly, the Fathers, though they may seeme to haue prayed sometimes vnto the Saints out of the heat of their deuotion, yet it was but now and then, and as it were by the way &c. Thirdly, the Fathers albeit they directed their prayers sometimes to the Saints, yet they reposed most confidence in their prayers to God. So confessedly did the Fathers themselues pray vnto Saints.

13. For worshipping of Saints Relicks; S. Basil, S. Athanasius, S. Chrysostome, S. Gregorie Nazianzen, S. Ambrose, S. Hierome, S. Austin &c. are al of them reproofed (38) by D. Brigheman. The Centurists charge the Fathers of the fourth Age with (39) publick Translation of Saints Relicks. And Chemnitius chargeth the Fathers indefinitely not only (40) with Translation and Circum- gestation of Saints Relicks, alledging in proof therof the testimonies of S. Austin, S. Hierom, and Lucillus; but yet further also with Pilgrimage to the Relicks of Saints.

14. Images were then so generally vsed, as that sundrie examples of their verie placing in churches are given by (41) M. Parker, the Centurists, and Chemnitius, out of the writings of Sozomen, Athanasius, Prudentius, and others. And Functius plainly confesseth (42) that An. 494. Xenaias was the first in the Church, that stirred vp warre against images; so general and peaceable was the vse of Images for the first 464. yeares after the Apostles.

15. Concerning the Crosse, M. Burges acknowledgeth, that (43) there is nothing ascribed to the Crosse in or out of Baptisme by the rankest Papists, but the Fathers are as deeply engaged in the same; so as if we wil vse it as the Fathers did &c. we take the soule to be fenced by Crossing of the bodie, and the Crosse to haue vertue of Consecrating the Sacrament, druing away Diuels, witchcraft &c. In proof whereof he there alledgeth sundrie ancient Fathers. Yea the worshipping of the Crosse was so vniuersal, as that M. Parkins reporteth, that (44) Paulinus Epist. 11. sayth: The Bishop of Hierusalem yearly at Easter set forth the Crosse for the people to worship, himself being the chief of the worshippers; so general and receaued was the practise heerof in the time of Paulinus, who, as Osander relateth, was (45) familiar with Hierom, Austin, and Ambrose.

16. Concerning the Vow of Chastitie, Chemnitius confesseth, that (46) we are not ignorant, that the Fathers allowed the Vowes of perpetual Chastitie, and that they thought them to be obligatorie. I know (sayth Peter Martyr) that (47) Epiphanius with manie other Fathers erred, in that they affirme it to be sinne to breake this Vow, when need shal require: and that he referreth the same naughtily to Apostolical Traditions. Yea (sayth M. Wotton) it is one of the blemishes (48) of the ancient Writers.

17. The Chastitie or single life of Priests was so generally prescribed and practised by the ancient Fathers, who were Priests also themselues, that M. Iewel speaking of this point (49) saith: Heer I grant, that M. Harding is like to find some good advantage, as hauing vndoubtedly a great number of holie Fathers on his side. Bucer likewise acknowledgeth, that (50) in the time of S. Hierome the Churches of Egypt, of the East, and of the Sea Apostolick, were not accustomed to receaue

for Priests, but such as either were not married or abstained from their wines.

Anglie.

p. 35.

(51) In

Wineg.

Def. p. 344.

(52) Cent. 4.

c. 10. col.

294.

(53) Cent. 4.

c. 10. col.

1306.

(54) lb. col.

231.

(55) Exam.

part. p. 89.

(56) Instr.

4. c. 1. 2. §.

19.

(57) lb. §. 20.

(58) A Dis.

cover. of

since the

the sword in

D. Bancroft's

serm. p. 23.

52)

18. Monastical life was so general with the Fathers, that M. Cartwright confesseth, that (51) Ruffin, Theodoret, Sozomen, Socrates, do mention Monks almost in euerie page. And the Centurists do begin a whole special Tract, the title whereof is: (52) Of the Monks through Syria, Palestina, Bythinia, and the other places of Asia vnder Constantine the Great; as also the title of another Tract is: (53) The African Monks through Egypt vnder Constantine the Great. And the title of another Tract is: (54) The Monks through Europe. So that in those purest and ancientest times Religious or Monastical life was generally practised ouer the whole face of the Christian world, euen through Asia, Africk, and Europe.

19. Prescribed times for fasting are so ancient and general, that Chemnitius confesseth, that (55) Ambrose, Maximus Laukmenfis, Theophilus, Hierome and others do affirme the Fast of lent to be an Apostolical Tradition. And Caluin professeth that (56) beerin he dareth not excuse the old Fathers, but that they sowed some seeds of superstition; And that (57) euerie where the obseruation of superstitious Lent was (58) A Dis. in force.

20. Concerning Free-wil; some Protestants say: (58) We know, that euer since the Apostles times in a manner it flourished euerie where, til Martin Luther took the sword in hand against it. The Centurists speaking of the times next after the Apostles, say: (59) In like sort Clemens affirmeth euerie where Free-wil, that it may appeare not only at the Doctours of that Age to haue been in such darkness, but that it likewise encreased in their successours.

21. Merit of works was so generally belieued by the ancient Fathers, that D. Whitaker chargeth with error therein (60) not only Cyprian, but almost (to vse his owne words) at the most holie Fathers of that time. And (61) it may not be denyed (saith D. Humfrey) but that Irenaeus, Clemens, and others called Apostolical haue nothing Apostolically inserted into their writings the opinions of Free-wil and Merit of works.

22. And as for the vse of Ceremonies in the Church, M. Calsbil affirmeth, that (62) the Fathers declined al from the simplicitie of the Gospell in Ceremonies. Melancthon also affirmeth, that (63) Presently from the beginning of the Church the ancient Fathers obscured the doctrine concerning the iustice of Faith, encreased Ceremonies, and deuised peculiar Worshipps.

23. But to include manie in one, D. Whitegust a prime Metrapolitan amongst Protestants discoursing (64) of Doctrine taught in anie Age since the Apostles time, affirmeth without anie exception either of Age or Father, that almost al the Bishops and learned Writers of the Greek Church and Latins also for the most part were spotted with doctrines of Free-wil, of Merit, of Innocation of Saints, and such like &c. Meaning thereby such other like points of our Catholick Religion; which his Assertion hath since been renewed by D. Conel, who speaking of the ancient Fathers vseth these like words, as: (65) Diuers both of the Greek and Latin Church were spotted with the errors about Free-wil, Merit, Innocation of Saints. Manie things (expressing their Papistrie) might be alledged in this kind, if it were anie vertue to rip vp their faults, whom we ought to honour. And v. heras Bellarmine alledgeth (66) the particular sayings of Caluin and the Centurie-writers, as charging the ancient Fathers with our doctrine

(61) Exam.

against the

Plea of the

Innoc. p.

210.

(66) De No.

Eccl. 1.

4. c. 9.

of

of Free-wil, *Limbus Patrum*, Denyal of our Concupiscence without consent to be firme, Satisfaction, Prayer for the Dead, Merit, Penance, the Fast of Lent, the vnmarried life of Priests, Baptisme of Lay-persons in case of necessitie, the manner of Sacrificing &c. D. Whitaker answering thereto iustifyeth the same, saying: (67) Bellarmine <sup>67) De Eccles. cont. Bellarm. Contr. 2 q. 5. p. 199.</sup> alledgeth certain testimonies from Calum and the Centurie-writers, as noting certain errours of the ancient Fathers, which were common to them with the Papists, as namely Free-wil, Merit, *Limbus*, Inuocation of Saints, the vnmarried life of Priests, Satisfaction, and certain other such like &c. before mentioned by Bellarmine, I answer thereto, that it is true which Calvin and the Centurie-writers haue written, that in manie things the ancient Church erred, as in *Limbus*, Free-wil, Merit of works, and in al the residue of those other before recited.

24. In like sort M. Brightman hauing named S. Athanasius, S. Basil, S. Chrysostom, S. Ambrose, S. Hierom, S. Augustin, &c. affirmeth of them al, that (68) <sup>In Apom. in c. 14. p. 381.</sup> in words they condemned Idolatrie, but in deed they established it, by Inuocation of Saints, Worshipping of Relicks, and such other wicked (Popish) superstitions.

25. Beza speaking of the times of S. Cyprian, S. Austm, and S. Chrysostom, auoucheth that: (69) <sup>69) Praef. in Nou. Test. ad Princip. Cond.</sup> When Satan layd the first foundations in Greece of Inuocation of the Dead, whereto some of the chiefeſt Bishops were so far from resisting &c. others &c. did not only not reſpreſſe open ſuperſtitious ariſing, but did alſo nourish them &c. Hence thoſe opinions of Free-wil, of Faith, of free Iuſtification (was as then) almoſt oppreſſed with the Comments of the Grecian Bishops &c. At the ſame time the Inuocation of the Dead preuailed, and the fooliſh opinion of ſingle life, which ſhameful errours Hierom openly defendeth; the multitude alſo of Ceremonies then encreaſed &c. And alſo for the moſt admired be Marks in Egypt & Syria &c. no otherwiſe then if they had been Angels. Prayers alſo for the Dead began then more freely to be uſed; and the Platonical queſtion riſen concerning Purgatorie &c. So ancient and general amongſt al the holie Fathers were al the foreſayd Articles of our preſent Roman Faith.

26. So that our Catholick Roman Faith concerning the Sacraments conſerring grace, of Confeſſion, of Pardons, of Tranſubſtantiatiſation, of Holie-Orders, of Extreme-Vnction, of the Maſſe, of S. Peter's and the Pope's Primacie, of the Pope not being Antichriſt, of Traditions, of Purgatorie and Prayer for the Dead, of *Limbus Patrum*, of Inuocation of Saints, Reuerencing of Relicks, Images, and the Croſſe, Vowes of Chaſtite, ſingle life of Priests, Monaſtical life, preſcribed Faſts, Free-wil, Merit of Works, and the Ceremonies of the Church, was the general receaued Faith of al ancient Fathers and other Chriſtians. Witneſſes wherof in our behalf are Luther, Calvin, Zuinglius, the Centuriſts, Rhegius, Melancthon, Adamus Franciſci, Antonie de Adamo, Bucer, Craſtoſius, Philippus Nicolai, Chemnitius, Funckius, Oſander, Peter Martyr, Beza, Brightman, Field, Humfrey, Fulk, Cartwright, Whireguis, Couel, Fox, Giſſord, Iacob, Parker, Parkins, Worſton, Beard, Calſhil, Whitaker, and Lewel.



THAT PROTESTANTS DO NOT ONLY  
disclaime from al the ancient Fathers as Papiſts, but do further  
reiect the authoritie of the ſacred Scriptures and of the  
Apoſtles themſelues, as being erroneous; and that  
therefore they do not found their Faith or Re-  
ligion vpon Sacred Scriptures, or  
Chriſt his Apoſtles.

## CHAPTER III.

**I** haue laboured often and long for the finding out of ſome  
groundwork, Argument, or Principle, wherupon the Pro-  
teſtant Church ſhould be builded and ſuſtained. And ſtil ob-  
ſeruing al proofs whatſoeuer, drawne either from Hiſtories,  
Fathers, Councils, Church or Antiquitie, to be al of them  
contemned and deſpiſed by them as meerly Papiſtical, I retired and tyed  
my thoughts at laſt to that ſureſt Ancker of God's heauenlie Word, pro-  
poſed vnto vs in the ſacred writings of his Prophets, and Apoſtles; nothing  
doubting, but that the credit & authoritie therof would in the iudgement  
and verie beleef of al Proteſtants be euer admitted, acknowledged, and  
reuerenced, as Diuine, infallible, and inſpired from God the Holie-Ghoſt  
himſelf. And yet fruſtrate in this my laſt expectation, I find the verie wri-  
tings of the Prophet ſ and Apoſtles to be cenſured and reiected, and the  
Prophets and Apoſtles themſelues to be ſcorned, diſgraced, & diſallowed  
by the learnedſt Proteſtant Writers.

And to begin firſt with the Scriptures of the old Teſtament (omitting  
alſo Tobie, Iudith &c. and the reſt, which Proteſtants generally reiect for  
Apocryphal) whereas Moſes was confeſſedly the firſt that writ anie part of  
ſacred Scripture, yea that writ the Law of God, or Ten Commandments  
in Tables of ſtone, he and the ſayd Commandments are al of them re-  
iecteſt by our new Proteſtants. (1) We wil neither beare nor ſee Moſes (ſayth  
D. Luther) for he was giuen only to the Iewes; neiſther doth he belong anie thing to vs.  
Let him be to the Iewes as the Law of the Saxons, and let him not diſquiet or trouble vs  
Gentils. As France regardeth not the Law of the Saxons, ſo the Law of Moſes doth not  
bind vs. If anie propoſe vnto thee Moſes with his Lawes, and would compel thee to  
keep them, then ſhalt thou ſay: Go to the Iewes with thy thy Moſes; I am no Iew; thou  
ſhalt not enwrap me with Moſes. And againe: (2) I wil not receaue Moſes with his  
Law; for he is the enimie of Chriſt. If he ſhal come with me to examination, I wil reiect  
him in the name of God, and wil ſay: Let Chriſt ſtand heer. (3) Moſes is the maiſter of  
al hangmen, no man matcheth him in terrifying, ſtreightning, tyrantizing, threatning, and  
thundring; he cruelly aſſaulteth the conſciences; he terrifyeth, tormenteth, and reareth  
the hart. (4) Away therefore with, Moſes too obſtinate and cruel men, and proud  
Sams,

1) Tom. 3.

Germ. f. 40.

41. And in

Col. 9.

Menſal.

Germ. fol.

152. 113.

2) In Colloq.

Menſal. c.

de Leg. &amp;

Euang.

3) Fol. 118.

4) Ad P.

45.

Saints, whome he may terrifye & humble. (5) Moyses indeed had lips, but (profunda) great ones, unpleasant, stopped, angrie; in which there is not a word of grace, but of anger, death, and sinne: Gather al the wisdomes of Moyses, and of the Heathen Philosophers, 423. And it be Politick, yet the wisdom of wrath &c. For Moyses bath his lips ful of gal and anger &c. A way therefore with Moyses &c.

Moyses being thus discarded, A way likewise (say Protestants) with the Law and Commandments. (6) The Law (sayth Luther) is a true Labyrinth, which only casteth consciences into error. The iustice of the Law is the monster Minotaurus, that is, a meer fable, not leading to saluation, but to the waters of Acheron. (7) To the Iewes belongeth the Law of Moyses; it doth not bind vs, &c. 1 Wil not haue Moyses with his Law; for he is the enemy of Christ our Lord; yea (8) the Decalogue itselfe testifieth, that Moyses doth not oblige the Gentils, And his owne Brethren alleadge him saying: (9) As France respecteth not the Law of the Saxons, so let not Moyses be thrust vpon vs; we in the New Testament wil neither see nor heare Moyses.

And as for the Ten Commandments themselves, Luther expressly teacheth, that (10) the Ten Commandments pertaine not to Christians. (11) And therefore (saith he) Let the Ten Commandments be altogether reiected, and al Heresies wil presently cease; For the Ten Commandments are as it were the fountain, from whence al Heresies spring. According to which Isteius, Luther's owne scholler, (12) taught (as Oslander relateth) that the Decalogue was not to be taught in the Church &c. He dispersed in publick writings his Antinomian error; and drew into error some learned (Protestants) He seemeth to haue taken occasion of this error from the writings of Luther not rightly vnderstood. And (13) begin great in the Court, he preached earnestly for the Antinomian libertie. These Antinomians (14) receauing their first beginning from Isteius Luther's scholler publickly taught, as other Protestants confesse (15) that the Law of God is not worthe to be called the Word of God. If thou beest a whore, a whore-monger, if an adulterer or other wise a sinner, beleene, and thou walkest in the way of saluation. When thou art drowned in sinne euen to the bottom, if thou beleeuest; thou art in the midst of happines. Al that busie themselves about Moyses, that is, the Ten Commandments, belong to the Diuel, to the gallows, with Moyses.

In like sort Iliricus, the chief of the Centurie-writers, and whom M. Beltermeth (16) a very famous Writer and most worthe defender of the Christian truth; this so famous defender of Protestantie is accused of these Antinomian errors by his owne Brethren saying: (17) After the death of Luther, when Placcus Iliricus and many other famous Companions of his had begun againe those Antinomian striffnesses &c. And with no little applause of the multitude &c. had dispersed them abroad &c. Tea B. Hutter publick Professour at Wittenberg addeth yet further saying; (18) But neither did that error rest in a narrow compassse, but presently getting strength crept abroad &c. In so much that Melancthon in the last Edition of his Canon Places hath plainly renewed the same error &c. And An. 59. the later Antinomians, who named themselves the Scholarmen of Wittenberg, publickly and before the whole Church vndertook the Defence of this error. Yea that Antinomian furie increased so much, that also An. 70. in this our Wittenberg some Diuines for the obtaining of the highest degree in Diuinitie &c. propounded publickly that error, and endeauoured to defend it, as it appeareth by the 38. and 39. Thefes of that Disputation. Some Protestants also teach, that (19) the commandments were giuen vs not to do them, but to know our

(1) Tom. 3. Witemb. in Ps. 45. f. 423. And in Colloq. Mens Ger. f. 152. 153.  
(6) Tom. 3. Germ. fol. 111.  
(7) In Colloq. Mensal. Germ. f. 152. 153.  
(8) Tom. 3. Witemb. f. 6. 7.  
(9) Admonitio Christiana. p. 211. And see Hospin. concord. discord f. 225.  
(10) Serm. de Mose. 11) In Confess. nual. Colloq. cited by Ant. rifab. cap. de leg. 12) Gen. 6. p. 311. 312.  
(13) Aet. Colloq. Al. de burg. p. 94.  
(14) Sleid. in. Hist. l. 12. f. 262.  
(15) Confess. Mansfelden Ministror. de Antin. f. 89.  
(16) Regim. of the Church. 17) Aet. Colloq. Al. de burg. p. 94.  
(18) Concord explicat. Ari. 5. c. 1.

# THE PROGENIE OF CATHOLICKS

p. 478. And 20  
see Art. 6.

p. 535. 536.  
29 ) Art.  
Mon. p.

1335.  
see the Pa-  
vable of the  
wicked

Manimon,  
whereof Tin-  
dal is sayd to  
be Authour

p. 573. 486.  
20 ) Cont.  
Camp par.

8 p. 153.  
21 ) In Ser.  
Connu. iii.

de Parvian.  
22 ) In de  
Prophet.

lib. 2. Colloq.  
Lut. her.

e. de Per.  
Testi.

24 ) Bibl. of  
An. 1595.

25 ) In  
Exordio

suam  
Aug. in  
Cant.

26 ) In his  
La. Transl.

of the Bib.  
Pref. in

Cant. the  
first Edit.

And see  
him therein.

27 ) In Pica  
Caluini.

And see  
whithin

poorest  
anation

heretof. cont.  
Dav. l. 1. p.

28 )

29 )

30 )

31 )

32 )

33 )

34 )

35 )

36 )

37 )

damnation, and to call for mercie to God. And D. Whitaker sayth accordingly: (10) Christ proposeth to vs another more easie conditio; beleene, and thou shalt be saved. By this new league, the old one is taken away; that whosoever beleueth the Gospell, is freed from the condition of the Law. For those, who beleue, are not vnder the Law, but vnder Grace; what need I say more? Christians are freed from the curse of the Law, not from the obedience. But if Christians be deliuered from the condition & curse of the Law, how can they be bound to the obedience of it? Or what can the breach thereof be prejudicial vnto them? So that if Catholicks do at anie time vrge against Protestants the authoritie of Moyses or of his Law, or the Ten Commandments, sundrie of the chiefeest Protestants haue already answered: I wil not heare Moyses; he is Christs enemy; he is the master of hangmen. Away with Moyses (therefore) to the gallows. His Law is a fable, leading to Acheron, or the pit of Hel. The Ten Commandments do not pertaine to Christians; they are the fountain of al Heresies; and are not to be taught in Churches. The Law of God is now worthy to be called the Word of God. Yea if thou be an adulterer, or drowned in the depth of sinne, do but beleue, and thou art in the midst of felicitie. And so al Arguments drawne from Moyses or his writings, are of no force or esteeme in the iudgement of Protestants.

But to proceed to other Scriptures, Luthet further affirmeth, that (21) he doth not beleue al things to be so done, as they are related in the booke of Iob. And againe: (22) the booke of Iob is as it were the argument of a fable, to propose the example of Patience. And when Luther had read ouer the booke of Ecclesiastes, his graue censure was: (23) This Booke is not perfect; manie things are taken away; it wanteth bootes and spurs, that is, it hath no perfect sense; it ridereth vpon a long reed; as I, when I was a Monk, was wont to damne the Monastrie.

And as for the Canticles (which our English Protestants terme the Ballet of Ballets of Salomon) (24) Luther was of opinion, that they imported no further, but only a familiar (25) conference between Salomon and the Common-wealth of the Iewes inuiting Salomon to raigne ouer her. But Castalio proceedeth further, iudging this Booke to be only (26) a loue-communiation betweene Salomon and his Mistris Sulamitha; for which he citeth those words: Returne, Sulamitha, returne, and let vs looke vpon thee; adding also in the Margent: Sulamitha the Mistris and sponse of Salomon. And Beza testifieth of Castalio, that (27) he commanded the Canticles of Salomon to be thrust out of the Canon as an impure and obscene Song, reuiling with bitter reproches such Ministers, as resisted him therein. Yea this so impious reiecting this parcel of Canonical Scripture was so grosse in Castalio a Calvinist, that now since in the later Editions of his Bible at Basil, the Protestant publishers thereof haue for verie shame altered it.

But now to passe from the Old Testament to the New, and to omit that Caluin (28) resteth doubtful, whether the Creed, commonly called the Apostles Creed, was made and published by the Apostles or no, and consequently whether it be of infallible authoritie and beleef; He further chargeth S. Mathews Gospell with error, saying: (29) Surely the name of Hieremie to be erroneously put for Zacharie, the thing itself sheweth, because no such thing is read in Hieremie; but that in other place, vntil it be dexterously applied, may seeme

seeme to be drawne into a contrarie sense &c. And wheras Math. 20. 16. Christ sayth : Manie are called, but few are chosen; Caluin reiecteth it, saying: (30) *Minime quadrat, quæ à quibusdam inferitur, sententia: Multi vocati, pauci electi; That sentence (Manie are called, few are chosen) (which by some is inserted, doth not agree. Which words: doth not agree, he expoundeth in French, is nothing to the purpose.*

M. Iewel likewise affirmeth (31) that S. Mark alleadgeth Abiathar for Abimelech; and S. Mathew, Hieremias for Zacharius. (32) Our English Church Math. 6. receaues as Canonical scripture these words: for thine is the kingdome, and yet power, and the glorie, which they adde at the end of our Lord's Prayer. And yet Bullenger heerin reprocueth them saying: (33) Their rashnes was to be reprocued, who durst presume, to peece on their owne, to the Lord's Prayer. Clebuis a Caluinist impugneth S. Luke's report in the Historie of our Sauour's Passion, saying: (34) Mark and Mathew deliuer the contrarie; therefore to Mathew and Mark being two witnesses, more (credit) is to be giuen then to one Luke, who was not present at the last supper, as Mathew was.

Beza (35) and our English Protestants seeme to confesse, that S. Luke (c. 1. 36) in his Ghospel erred in making Arphaxad the father of Caman, and Caman of Sale; wheras in the Book of Genesis, Arphaxad is sayd to haue been the Father of Sale; for if S. Luke did not erre, why do they (notwithstanding that al Copies, both Latin and Greek, in this agree) thrust out of the text these words: who was of Caman; and so make S. Luke to say, that Arphaxad was the father of Sale? And wheras Christ sayd, Luke 6. 40. The disciple is not above his master, Caluin affirmeth (36) that Luke in the 6. Chapter relateth this sentence without connexion, vttered amongst other speeches as it were of the sudden.

Concerning some part of S. Iohn's Ghospel, Beza sayth: (37) As concerning myself, I do not dissemble, that to me it seemeth iustly to be suspected that which the Ancients with such consent haue either reiectet or been ignorant of. Besides, in that he telleth Iesus to haue been left alone in the Temple with the woman, I know not, how probable it is. And that he writeth Iesus to haue written with his finger vpon the earth, it seemeth to me a new and vnusual thing; neither can I imagin, how it may be iustly declared. Beza further (38) in one Edition of his New Testament in the end of the eighth Chapter of S. Iohn's Ghospel, putteth in these words: Iesus passing through the midst of them &c. which in another Edition with great vehemencie he reiecteth. Wherefore although Beza in his Edition of the year 1556. leaue the sayd words out; yet in Beza's Englished Testament of An. 1580. they are admitted; such freedome by the Spirit hath this Caluinist in admitting and expunging of Scripture.

But Luther is so slenderly affected to the three Ghospels of S. Mathew, S. Mark, and S. Luke, because they write much of the good works done, by Christ our Sauour, as that he spareth not to write: (39) Because Iohn writeth verie few works of Christ, but manie things of his preaching; of the contrarie, the other three (Euangelists) set downe manie things of his works, but few of his words, the Ghospel of Iohn is the only delicate, true, and chiefe Ghospel, and far to be preferred before the other three, and more loudly to be preached. So neer were those three Ghospels to be banished by Luther for recording good works, though done by Christ himself.

B f f f f

But

(38) Infit.

l. 2. c. 16.

s. 18.

(29) In

Math. 27.

vers. 5.

(30) Harm.

in Math.

20. 16.

(31) Dis. of

the Apol. p.

361.

(32) Bible of

An. 1592.

(33) Decad.

5. serm. 5.

(34) Victoria

Veritatis

et Ruina

Papatus.

Saxon. arg.

9.

(35) Beza in

his Transf.

and the

Engl. Bib. of

An. 1595.

(36) Harm. in

Luc. 6. 40.

(37) Ad c. 8.

Ioan.

(38) See the

New. Test.

Transf. by

Beza of

An. 1556.

and 1565.

And in

English of

An. 1580.

(39) In 2

Prof. Nou.

Test. primæ

Editionis.



## 22 THE PROGENIE OF CATHOLICKS

But not to rest only in the Gospell, Luther in plaine tearmes accuseth  
 40) In cap. S. Stephen offerour, (40) in following the 70. Interpreters, who (as he  
 46. Genes. saith) erred concerning the number of those that went downe into  
 Egypt.

To come now to S. Paul and his Epistles, Zuinglius saith: (41) This is  
 41) Tom. 2. your ignorance, that you think the Commentaries of the Euangelists, and the Epistles  
 Elench. of the Apostles, to haue been then in Authoritie, when Paul did write those things; as  
 f. 10. though Paul then did attribute so much to his Epistles, that whatsoever was contained  
 in them, was sacred &c. Which thing (saith Zuinglius) were to impute immoderate

arrogancie to the Apostle. In like sort saith D. Fotherbie: (42) The Apostle twice  
 42) In his in one Chapter professed, that thus he speaketh, and not the Lord; he is very wel  
 4 sermons content, that where he lackes the warrant of the expresse Word of God, that part of his  
 ser. 2. p. 50. writings should be esteemed but as the word of man: So supposing some parcels of  
 S. Paul's Epistles not to be sacred and diuine. The Centurists likewise feare

not to say: (43) Paul doth turne to Iames the Apostle, and a Synode of al the Presby-  
 43) Cent. 1. ters being called together, he is perswaded by Iames and the rest, that for the offended  
 l. 2. c. 10. Iewes, he should purify himself in the temple, wherunto Paul yeeldeth; which certainly  
 col. 580. was no small sliding in so great a Doctour. (44) Mr. Gualter also reprocueth S. Paul for

shaving his head. Luther telleth vs that (45) S. Paul 1. Cor. 2. 9. doth finely writhe  
 44) In Aff. 21. or wrest a certaine sentence of the Prophet I say. But Peter Martyr auoucheth

that (46) he mistooke the Hebrew word.  
 45) In 1. Cor. 2. 9. And as for S. Paul's Epistle to the Hebrewes, Luther thought that (47)

This Epistle was not written by Paul or anie of the Apostles, but composed by a certain  
 47) In 1. learned man out of manie Fathers: And though it lay not the foundation of true faith, yet  
 New. Test. it finely buildeth vp gold, silver, and precious stones. Therefore it ou. he not to trouble vs,  
 Ger. Editi- one, that wood, hay, straw are mingled therewith. This was so certainly the iudge-  
 ment of Luther herin, that Oecolampadius obseruing the same, saith: (48)

Luther in his Preface saith thus: This Epistle seemeth to me to be patched together of  
 48) In Ep. ad Heb. in Pref. f. 4. manie, and not to handle the same thing in order. He addeth also, that it layeth not  
 downe the foundation of faith &c.

The Magdeburgians also do follow their Maister Luther herein, writing:  
 49) Cent. 1. (49) It is easie to obserue that the Epistle to the Hebrewes doth not beare Paul's phrase  
 l. 2. c. 4. &c. It was not hard to iudge, those things which in the 7. and 10. chapter are plainly  
 to that end produced, that such, who are once conuerted to Christ, if they fall againe, can-  
 not be recovered by serious repentance, nor to be the Doctrine of Paul, nor of the other  
 Apostles, nor of Christ: Through those and such like reasons, prudent Antiquitie see-  
 meth needfully to haue doubted of the Epistle to the Hebrewes.

(50) Caluin likewise saith: The Grecians haue deliuered that which the  
 50) In D. Apostle heer mentioneth, which partly agreeth with the mind of the Prophet, and  
 Bancroftus partly impugneth the same: So making the Prophet and Apostle to varie  
 Surney p. amongst themselves. But indeed at some time of the Moone S. Paul is in so  
 373. slender esteeme with Protestants, that one of them confidently auoucheth  
 51) Ibid. p. 372. (51) that if Paul should come to Geneva, and preach the same hower that Caluin did,  
 51) Laua- I would leaue (saith he) Paul and beare Caluin. And, (52) another in Basile did  
 terius Hist. attribute no lesse to Faellus then to Paul. Yea some of Luther's schollers: (53) not  
 sacram. p. the meanest among their Doctours, sayd (53) they had rather doubt of S. Paul's  
 18. see doctrine the of Luther, or the Confession of August. And yet the doctrine of Luther  
 Schlusfeld. Theol. Col. l. 2. f. 146. is

is often so absurd, so impure, and scandalous, as that some Protestants themselves, as much ashamed thereof, haue reiected the same: And the Confession of *Augustin* hath been often impugned by sundrie Calumnists.

But preaduerse S. Peter is in better credit then S. Paul: And yet I find him rebuked by Protestants for his claime of Primacie. (54) *It cannot be denied (say they) but that sometimes Peter laboured with Ambition and desire of greatnes &c. Wherefore this so peruerse Ambition of Peter, and ignorance, and negligence of Diuine matters &c. But Luther saith further: (55) Be it that the Church, Austin, and other Doctours, also Peter, Apollo, yea and an Angel from Heauen teach other wise, yet is my doctrine such as setteth forth God's only glorie &c. Peter the chief of the Apostles did liue and teach besides the Word of God. And againe: (56) Whether S. Cyprian, Ambrose, Austin, or S. Peter, S. Paul, yea an Angel from Heauen teach other wise, yet I know this certainly, that I do not perswade humane but Diuine things. Caluin likewise affirmeth, that Peter's pretended erring was, (57) To the Schisme of the Church, the endangering of Christian libertie, and the ouertrow of the Grace of God. (58) D. Fulk chargeth S. Peter with error of ignorance, and against the truth of the Gospel. And that this pretended erring of S. Peter, was euen after the descending of the Holie-Ghost vpon him, D. Goad auoucheth saying: (59) Peter did erre in faith, and that after the sending downe of the Holie-Ghost vpon him. Brentius likewise affirmeth that, (60) S. Peter chief of the Apostles, and also Barnabas, after the Holie-Ghost receaued, together with the Church of Hierusalem erred. In like sort saith D. Whitaker: (61) But peradventure they wil say, Christ had not yet ascended, and the Holie-Ghost was not yet giuen to the Apostles; whereto he immediately thus replyeth; what? did they not erre afterwards? Yea it is euident that after Christ's Ascension, and the descension of the Holie-Ghost vpon the Apostles, the whole Church, not only the common sort of Christians, but also euen the Apostles themselves erred, concerning the calling of the Gentils &c. Yea Peter also erred concerning the abrogation of the Ceremonial Law &c. And this was a matter of faith, and in this Peter erred; He furthermore also erred in manners &c. And these were great errors; and yet we see these haue been in the Apostles euen after the Holie-Ghost descending vpon them. So that S. Peter is of as smal authoritie with Protestants, as S. Paul before was.*

To come now to S. Iames, *Andreas Frinius* a Caluinist, (whom (62) Peter Martyr tearmeth an excellent learned man) affirmeth that, (63) *Christ at his last supper ioyned wine with bread; if therefore the Church separate these, she is not to be heard; The Church of Hierusalem did separate these, S. Iames (as some dare affirme) gaue only one kind to the people of Hierusalem; what then? The Word of God is plaine and manifest, Eate and drinke: This is to be heard of vs, and preferred before al Iames & words of the Church. And, (64) further say (saith Luther) that if in anie place it be erred, in this place especially (concerning Extreame-Vnction) it is erred &c. But though this were the Epistle of Iames, I would answer, that it is not lawfull for an Apostle by his authoritie to institute a Sacrament; this appertained to Christ alone. As though S. Iames would institute or publish a Sacrament without warrant from Christ. And the Centurists before affirmed, that S. Paul was drawne into error by S. Iames and the rest of the Apostles.*

Now as concerning S. Iames his Epistle, Luther auoucheth that, (65) *The Epistle of Iames is contentious, swelling, dry, strawie, and unworthie an Apostolicall*

(54) Catalog. Testium veritatis  
10. 1. p. 27.  
(55) In Epist. ad Gal. c. 1.  
(56) Tom. 1. P. 101.  
(57) In omnes Pauli. Epist. in Gal. c. 2. p. 510. 511.  
(58) Against Rh. m. Test. in Gal. 2. f. 322.  
(59) Tower's Disp. 2. Confer. Arg. 6.  
(60) In Apol. Conf. c. de Concilijs p. 900.  
(61) De Eccl. cons. Bellar. Controv. 2. q. 4. p. 233.  
(62) Com. Plac. in Engl. part. 4 p. 77.  
(63) lb. 2. de Eccl. c. 2. p. 411.  
(64) De Capini. Bob. c. de Extr. vinct. tom. 2. wiremb. f. 36.  
(65) Prefin Epist. Iacobi in Edit. 10m.

66) A'r.  
22. G'm.

67) In Coll.  
Mansal. lat.  
tom. 2. de  
lib. nov.  
T. 7.  
68) Loc.  
com. c. de  
Eufistic.

69) In Pref.  
in Lac. Epi.

70) Ia.  
Enchyr. p.  
63. An l'see  
Exam. part.  
2. p. 55.  
71) Exam.  
p. 1. p. 56.  
72) b. p. 57.  
73) Margit.  
74) Thent.  
p. 448.  
74) n Ap.  
c. 19. ferm.  
84. f. 160.  
2: 9.

75) Pref in  
Apo. prioris  
Edit.  
76) Upon  
the Apoc.  
Engl. c. 1.  
ser. 1. f. 2.  
77) In Apol.  
Confess.  
Wittimb.  
c. de sacra  
Scriptura.

Spirit. As also, (66) Abraham was iust by Faith, before he was known to be so by God. Therefore Iames concludeth it &c. It doth not follow as Iames dotheth &c. Let our Adversaries therefore be packing with their Iames, whom they obiekt so often vnto vs. Againe, (67) Manie haue much laboured in the Epistle of Iames, that they might accord it with Paul, as Philip tryed in his Apologie, but without successe; for they are contrarie, Faith iustifieth, Faith iustifieth not. Agreeably heervnto also saith Musculus: (68) The Papists obiekt the Epistle of Iames: But he whosoever he was, the Brother of Christ, and a Pillar amongst the Apostles, and a great Apostle aboue measure, yet he alone can not preiudice the truth of Faith. And after the disagreement between S. Paul, and S. Iames (according to his imagination) shewed at large, he thus schooleth and correcteth S. Iames: He alleadgerth the example of Abraham nothing to the purpose, where he saith, wilt thou know, O vaine man, that Faith without works is dead? &c. He confoundeth the word, Faith. How much better had it been for him, diligently and plainly to haue distinguished the true and properly Christian Faith, which the Apostle euer preached; from that which is common both to Iewes and Christians: Turks and Diuels, then to confound them both, and set downe his sentence so different from the Apostolical doctrine, whereby as concluding he saith: you see that a man is iustified by works and not by Faith alone; whereas the Apostle out of the same place disputeth thus &c. where hauing made S. Paul to speak as he thinketh best, he inferreth: Thus saith the Apostle, of whose Doctrine we doubt not; Compare me now with this argument of the Apostle, the Conclusion of this Iames, A man therefore is iustified by works, and not by Faith only; and see how much it differeth; whereas he should more rightly haue concluded thus &c. So peremptorie is inusculus the Sacramentarie against S. Iames the Apostle. In like sort writeth Illincus: (69) Luther in his Preface vpon Iames's Epistle, giuerth great reasons why this Epistle ought in no case to be accounted for a writing of Apostolical authoritie: vnto which reasons I thinke euerie godlie man ought to yeeld.

But to annexe heervnto the Epistles of S. Peter, S. Ihon, and S. Iude, Chemnitius (Luther's chief Scholler) affirmeth that, (76) The second Epistle of Peter, the second and third of Ihon, the Epistle to the Hebrewes, the Epistle of S. Iames, the Epistle of Iude, and the Apocalyps of Ihon, are Apocryphal: As, (71) not hauing sufficient testimonie of their authoritie, and that therefore, (72) Nothing in Controuersie may be proued out of these books. Agreeably wherunto saith also Adamus Francisci: (73) The Apocryphal Books of the new Testament are, The Epistle to the Hebrewes, The Epistle of Iames, the second and third of Ihon, the second of Peter, the Epistle of Iude, and the Apocalyps.

Concerning which last of the Apocalyps of S. Ihon, Bullinger expressly auoucheth, (74) That S. Ihon was intangled with error. And Luther thinketh this Book, (75) Neither to be Apostolical nor Prophetical &c. nor that it was made by the Holy Ghost &c. Therin neither Christ is taught nor acknowledged, saith he. An error so manifest in Luther, that Bullinger testifieth the same saying: (76) Dr. Martin Luther hath as it were sicked his Book by a sharp Prefac set before his first Edition of the new Testament in Dutch, for which his iudgement good and learned men were offended with him. (77) Being to speake (saith Brenzius) of the authoritie of sacred Scripture, we wil first run ouer the Apocryphal Books, which are in the Vulgar Edition of the Bible, and which the Papists obtrude vpon vs for truly Canonical: Amongst which he then numb'reth, the Epistle to the Hebrewes, of Iames, of Iude,

*Iude, the second of Peter, and the Apocalyps &c. and then adioyneth saying: Some of these are rearm'd dreames, some fables. Of so smal account with Protestants is this so Diuine and mystical Book of the Apocalyps, written by S. Iohn the Euangelist.*

Lastly *Zuinglius* being impugned for denying prayer for the dead, and pressed with the authoritie of Fathers, especially of *S. Chrysostome* and *S. Augustin*, who deriue this custome from the Apostles, answereth thus: (78) *if it be so as Augustin and Chrysostome report, I think that the Apostles suffered certain to pray for the dead, for no other cause then to condescend to their infirmirie: So insinuating the Apostles wilfully to haue permitted others to erre (according to the errors of Protestants) in praying for the dead, which they could not do without error in themselves.*

Adde only heerevnto, that seeing according to *Brentius* & other *Lutherans*, as also according to our English Protestants, those Books of Scripture are only to be acknowledged Canonical, of whose authoritie there was neuer anie doubt made in the Church; then by the sayd Rule, our English Protestants Church doth reiect as Apocryphal, the Epistle of *S. Paul* to the Hebrewes, the desackra Epistle of *S. Iames*, and *S. Iude, the second of S. Peter*, and the second and third of *scrip. Conuocat. Lond. Anno 1562. & 1604. ar. 6. Whi-* *S. Iohn*, to eather with the *Apocalyps*, sitence al these haue been doubted of formerly in the Church, as is confessed by fundrie (80) English Protestants; amongst whom *M. Rogers* hauing sayd, (81) *In the name of the holy Scripture, we do vnderstand those Canonical Books of the Old and New Testament, of whose authoritie was neuer doubt in the Church*, himself yet further confesseth, that (82) *Some of the ancient Fathers and Doctours accepted not al the Books, contayned within the volume of the New Testament for Canonical. So giddie and inconstant are our Ministers in impugning the truth.*

Now if some deny (the plainest premisses, notwithstanding) *D. Whitakers*, and (83) *M. Rogers*; that *Luther* and the *Lutherans* did reiect the foresayd Books of the new Testament, besides their owne clearest words particularly before cited out of their owne writings, *Whitaker* himself saith: (84) *If Luther, or some that haue followed Luther; haue taught; or writen otherwise, let them answer for themselves; this is nothing to vs, who in this matter neither follow Luther, nor defend him, but are led by a better reason.* *Rogers* also alleadgeth (85) two principal *Lutherans*, *Wygandus* and *Hesbusius*, accusing them both of error, the one for refusing the first and second Epistles of *S. Iohn*, with the Epistle of *S. Iude*; the other for reiecting the *Apocalyps*. And *Caluin* acknowledgeth that, (86) *In his time there were some (Protestants) that iudged the Epistle of S. Iames not Canonical. Oecolampadius* testifyeth the same touching the *Apocalyps*, and affirmeth himself to (87) wonder, that some with rash indgement reiect *S. Iohn* in this Book as a dreamer, a madman, and a writer vnprofitable to the Church. So cleer it is against *Whitakers* and *Rogers*, euen by the testimonies of themselves and their other Brethren, that *Luther* and his brood, reiect the foresayd Scriptures as not Canonical.

But now to recapitulate, or briefly to reuiew this so strange proceeding of our new Ghospellers, with the sacred Scriptures: If Christians be to reiect *Moses* and his writings, as the Books of *Genesis*, *Exodus*, *Leuiticus* &c. yea the verie Ten Commandments, which comprehend not only the Ceremo-



(87) lib. 2. nial, but also the Moral Law, as also the Book of Iob, with Ecclesiastes, and  
ad cap. 12. Canticles of Solomon, and Tobie, Iudith, Hester, Sapientia, Ecclesiasticus, Baruch,  
Daniel. some chapters of Daniel, the first and second of Machabees, how slender then is the  
remnant of the old Testament left behind? And if al the *soure Gospels* be  
censured (as before) for erroneous, and the *Epistles to the Hebrewes*, of James,  
Peter, Iohn, Iude, and the *Apocalyps* be al of them reiected as Apocryphal;  
how diminutiue a volume wil our new Testament remaine?

Besides, if not only al the foresayd Books be erroneous, but the Apostles  
withal, and the Euangelists themselues, euen after their receauing of the  
Holie-Ghost did write, teach, and defend seuerall errors; how can anie  
Christian build an infallible sauing Faith vpon the Gospels, or other  
Apostolical writings? How then can they be acerteyned of anie one true  
sentence of God's Word, if the writers and deliuerers therof were not in-  
fallibly guided by the Holie-Ghost into al truth, and so freed from al er-  
rour, ignorance, misprision, or falshood?

And if some peraduenture except, that these so Atheistical and Sacri-  
legious reproaches imposed vpon the sacred Scriptures, and the Blessed  
Euangelists and Apostles, be not the ordinarie opinions or practise of  
Protestants, but peraduenture only of some few, either ignorant, or not  
endowed with the spirit; the falshood and vanitie of this euasion, is most  
apparent; for who of forraine Protestants were euer reputed more lear-  
ned, or more enlightned with the spirit, then Luther, Caluin, Beza, Chem-  
nitius, Isebins, Illiricus, with the other Centurie-writers, Castalio, Zuinglius, Mus-  
culus, Brentius, Andreas Friccus, Adamus Francisci, Bullinger, and sundrie  
such others, al of them highly esteemed of by their other Protestant Bre-  
thren? Or who at home more honoured then Tyndal, Iewel, Goad, Forberbie,  
Fulk, Whitaker &c. and yet al of those, being indeede the primest men that  
euer they had, do ioyntly conspire in this greatest impietie of censuring,  
controuling, correcting, or reiecting some one part or other of the fore-  
named Canonical Scriptures, or els of condemning the Euangelists and  
Apostles of seuerall errors, infirmities, and sliding in matters of faith and  
Religion. Which foule proceeding of so manie and so learned Protestants,

(88) Confut. doth evidently (according to D. Fulk's Rule) conuince them to be perfect  
of Purga- Hereticks: For (88) whosoever (sayth he) denieth the authoritie of the Holy Scrip-  
ture p. 214. tures, thereby bewrayeth himself to be an Heretick.

*Laus Deo & B. V. Marie.*

F I N I S.



# A TABLE OF THE BOOKES AND CHAPTERS:

*THE FIRST BOOKE, WHERIN IS PROVED BY THE  
Confession of Protestants, that the Catholick Roman Church hath continued Euer  
most Knowne and Vniuersal, euen from Christs verie Time,  
vntil the Date hereof.*

**T**HE antiquitie of the true Church;  
and the force of the Argument  
drawne from the Authoritie thereof:

As also of these great necessitie of finding-out this true Church. *chap. 1. fol. 1.*

That the present Roman Church, and Religion, for the last thousand yeares after Christ, haue stil continued most Knowne, and Vniuersal, throughout the Christian world. *chap. 2. fol. 4.*

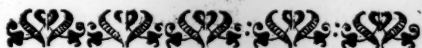
**A** further confirmation of the vniuersal continuance of our Roman Church & Religio, for these last thousand yeares, is taken from the Confessed belief and profession of such Persons, as liuing within the foresayd time, were most Famous and Notorious, in one respect or other. *chap. 3. fol. 8.*

That the faith of *S. Gregorie & S. Augustin*, and whereto England was by them conuerted, was our Roman Catholick, and not Protestant. *chap. 4. fol. 10.*

That the present Roman Church and Religion, continued and flourished during the whole time of the Primitiue Church, contayning the first six hundred yeares after Christ. *chap. 5. fol. 20.*

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## THE SECOND BOOKE

*Wherin is proued through al the chief Articles of Religion, and that by the Confessions of Protestants, that the same Faith which is now taught by the Roman Church, was anciently taught by the Primitiue Church of Christ.*

**T**hat General Councils do truly represent the Church of Christ: And of the Credit and Authoritie giuen by Protestants to the sayd Councils. *chap. 1. fol. 1.*

That the argument drawne from the Authoritie of the Primitiue Church of Christ, and of her Doctours and Pastours, is an Argument of force; And for such approued by sundrie learned Protestants. *chap. 2. fol. 3.*

That the Fathers and Doctours of the Primitiue Church, beleeued and taught, that *S. Peter*, was ordayned by Christ, the Head of the Apostles, and of the whole Church, and that the Church was founded vpon *S. Peter*, it is Confessed by Protestants themselves. *chap. 3. fol. 8.*

It is Confessed by Protestants, that the  
Ggggg 2 Fathers

## T H E T A B L E.

- Fathers of the Primitiue Church beleueed & taught, the Bishop of Rome to succede *S. Peter* in the Primacie of the whole Church. *chap. 4. fol. 11.*
- It is confessed by Protestants, that the Primitiue Church of Christ beleueed the Bookes of Tobie, Iudith, Ester, Sapientia, Ecclesiasticus, and two first of Machabees, to be truly Canonical Scripture. *chap. 5. fol. 25.*
- It is acknowledged by Protestants, that the Fathers of the Primitiue Church beleueed & taught our now Catholick Doctrin concerning Traditions. *chap. 6. fol. 30.*
- It is Confessed by Protestants, that according to the Fathers of the Primitiue Church, the Sacraments do truly conferre Grace and Remission of sinnes: And that they are in number seauen. *chap. 7. fol. 32.*
- It is Confessed by Protestants, that the Fathers of the Primitiue Church beleueed and taught the Real Presence of Christs true Bodie and Bloud in the Eucharist: As also our further Catholick Doctrines of Transubstantiation, Adoration, Reseruatiou, and the like. *chap. 8. fol. 35.*
- Protestants confesse, that the Primitiue Church of Christ beleueed, taught, & practised the Sacrifice of the Masse, as also that it is a Sacrifice, according to the order of Melchisedech; and truly Propitiatory for the liuing & the dead. *chap. 9. fol. 41.*
- It is acknowledged by Protestants, that the Fathers of the Primitiue Church taught and beleueed the Power of Priests to Remission of Sinnes: The necessitie of Auricular Confession, The Imposition of Pennance, and satisfaction to God thereby: As also our Roman Doctrin of Pardons or Indulgences. *chap. 10. fol. 46.*
- It is granted by Protestants, that the Catholick Doctrin of Purgatorie, & of Prayer and Sacrifice for the dead, was beleueed, taught, and practised by the Fathers of the Primitiue Church. *chap. 11. fol. 50.*
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- It is confessed by Protestants, that the Fathers of the Primitiue Church beleueed and practised our Catholick Doctrin of praying to Angels and Saints. *chap. 13. fol. 57.*
- It is confessed by Protestants, that the Fathers of the Primitiue Church allowed the vse of Christs Image, and his Saints, placing them euen in churches, and Reuerencing them. *chap. 14. fol. 60.*
- It is acknowledged by Protestants, that the Fathers of the Primitiue Church did specially honour & reuerence the holie Relicks of Martyrs, and other Saints; carrying them in Processions, and making Pilgrimages vnto them; at which also manie Miracles were wrought. *chap. 15. fol. 63.*
- It is confessed by Protestants, that the holie Doctours of the Primitiue Church, not only vsed the signe of the Crosse, but likewise worshiped the same, attributing great efficacie, power, and vertue therunto. *chap. 16. fol. 65.*
- It is confessed by Protestants, that the Fathers of the Primitiue Church allowed, and practised the vow of Chastitie; and that they neuer allowed such as were of the Clergie afterwards to marrie; or such as had been twice married to be admitted to holie Orders without special dispensation. *chap. 17. fol. 69.*
- It is confessed by Protestants, that the Fathers of the Primitiue Church allowed, & practised the Religious State of Monastical life: and that manie Chrillian

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Christians of those purest times, both men and women, did strictly obserue and professe the same. *chap. 18. fol. 74.*

It is acknowledged by Protestants, that the Fathers of the Primitiue Church allowed, & practised prescribed fasts, and abstinence from certaine meats, upon dayes, and times appointed, holding the same obligatorie vnder sinne; condemning also our Puritan Sabbath Fast. *chap. 19. fol. 80.*

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It is acknowledged by Protestants, that the Ceremonies now vsed in the Roman Church in the ministring of seruice, or Sacrifice, as also of the Sacraments, were formerly vsed by the Bishops, Priests, and Fathers of the Primitiue Church. *chap. 22. fol. 89.*

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*is proued that the Church of Protestants was neuer knowne or in Being before the dayes of Luther: And that the Articles of Religion now taught by the Protestants Congregation, were Heresies condemned by the Primitiue Church of Christ.*

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F. I. N. I. S.

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